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THE

MYSTERY OF INIQUITY UNVEILED.

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THE

MYSTERY OF INIQUITY UNVEILED;

OR,

POPERY UNFOLDED AND REFUTED, AND ITS DESTINATION SHOWN IN THE LIGHT OF PROPHETIC SCRIPTURE,

IN

SEVEN DISCOURSES,

BY

CHANDLER CURTIS.

"Every plant which my heavenly Father hath not planted, shall be rooted up."—MATT. XV. 13.

BOSTON:
CROCKER & BREWSTER.
1866.

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TO

PROTESTANTS

OF EVERY DENOMINATION,

THESE DISCOURSES,

Showing the Nature, Erroneousness,

AND

Destination of Popery,

ARE VERY RESPECTFULLY AND AFFECTIONATELY

DEDICATED,

BY

The Author.

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PREFACE.

WHEN, many years ago, I first began to be acquainted with the erroneous doctrines of the Roman Catholics, being struck with their manifest opposition to the Bible, I felt desirous that other persons also, who were as ignorant of them as I had been, might be informed concerning them. Hence I was led to speak of them sometimes, incidentally, in my public ministrations. And by thus speaking of them, I was led to write of them, in order to assist my memory, and that my statements and representations might be all perfectly accurate. And by thus writing something, I was led to write and add more, from time to time; and in this way the manuscript has been enlarged, from a few loose pieces of paper to seven discourses.

In preparing these discourses, I have endeavoured with all fairness and candour to exhibit, as comprehensively and prominently as possible, along with their refutation, the almost innumerable erroneous doctrines and practices of the Roman Catholic church; as well as to show, from the prophetical

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Scriptures concerning that church, in other words concerning popery, what its destination is; that so my readers, as having in a manner the whole thing from end to end presented to view before them, may become so thoroughly acquainted with the soul-destroying errors and abominations of Roman-Catholicism, that they may be led carefully to beware of them; that they may studiously avoid them; be stirred up to labour and pray for the conversion and salvation of the deluded Romanists; and be encouraged to expect the speedy and certain and final termination of the Roman antichristian power.

These discourses have been, and they are still, intended especially for the *common people*. And yet, I am not insensible that it may possibly seem to some as if the unlearned reader were regarded with too little consideration when, here and there, some things are introduced in a language other than his own mother tongue. Our own mother tongue is indeed the language for us all to use, principally, in writing or reading or speaking; but I find it to be no easy matter either to write or to speak of the Latin church, by way of exhibiting her errors, without being obliged to make some use of foreign languages, especially the Latin; for the reason that her standard writings, (from which, in showing what her tenets are, one must needs quote,) are mostly printed and published in the Latin language. But, as to all such quotations as are not of our own vernacular tongue, whether from

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the Latin or from any other foreign language, so far as they appear in the present work, it is proper to say that they are generally and with few exceptions translated into English.

May the blessing of him who has graciously enabled me to write this work attend it in its circulation. Amen.

CHANDLER CURTIS.

WESTMINSTER, MASS., Jan. 10, 1866.

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THE

MYSTERY OF INIQUITY UNVEILED.

DISCOURSE I.

THE ARROGANT CLAIMS OF THE ROMAN CATHOLICS RELATIVE TO THE CHRISTIAN CHURCH.

2 THESS. ii. 1–12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

WHEN the Apostle Paul wrote his second epistle to the Christians at Thessalonica, they were seen to be in danger of falling into a great practical mistake in thinking "that the day of Christ," the day of judgment, was then "at hand." Relatively to such an erroneous opinion, therefore, the apostle earnestly exhorted them not to be troubled. "Now we beseech you, brethren, *ὑπὲρ τῆς παρουσίας respecting the coming* of our Lord Jesus Christ, and by our gathering together unto him," says he, "that ye be not

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soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c.

The language of the apostle here is prophetical. I understand the passage, as do Protestants generally, as having its fulfilment in the Roman Catholic church. The apostle here speaks of what he calls ἡ ἀποστασία, *the apostasy.* Doubtless some *very great* apostasy is intended. And where has been this very great apostasy but in the Roman Catholic church? "Doubtless many apostasies occurred, in the primitive ages, under different heresiarchs: but, all the circumstances of this prediction were never verified, except in that departure from the faith, and that usurpation and spiritual tyranny connected with it, which took place by means of the church of Rome: and the manifest absurdity of all other interpretations, as clearly shown in the controversies of those who contend for one or another of them against their opponents, abundantly proves this. No apostasy of equal magnitude and duration, no delusions equally pernicious and abominable, have taken place, since the apostle's days. The imposture of Mohammed alone can be at all compared with it, and this could not be here intended: for that impostor and his successors were not placed 'in the temple of God,' the visible church, but *without* it, and in direct opposition to the very name of Christianity; they propagated their delusions mainly by the sword, and not by 'lying miracles;' and indeed the impieties of Mohammed never equalled the blasphemies here predicted." (*Dr. Scott's Explanatory Notes, in loc.*)

With this view of my text, then, our attention is directed to the Roman Catholic church. In discoursing on this subject, I propose to consider the *claims* of the Roman Catholics *relative to the Christian church;* their *rule of faith;* their *sacraments;* their *worship;* their *deceptions;* their *intolerance;* and their *destination,* i. e., the destination of their *church;* in other words, their *popery,* otherwise appropriately called *Romanism,* or *Roman Catholicism.*

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This first discourse will be devoted to the consideration of *the arrogant claims of the Roman Catholics relative to the Christian church.* And I observe here,

I. That the Roman Catholics claim to be *the mother church;* that is, that their church is the *mother* of all other Christian churches. Thus, (relative to themselves as a church,) their style of speaking is, "The holy Catholic and apostolical Roman church, *the mother of all churches*" — Sanctam Catholicam et apostolicam Romanam ecclesiam, *omnium ecclesiarum matrem.* (*Creed of Pope Pius* IV.) "The holy Church of Rome, *the mother of all churches.*" (*Catechism of the Council of Trent,* translated by *Buckley,* part II., chap. VI., quest. vi. edit. London, 1852.)

Let us examine this claim of the Roman Catholics. For a church to be the *mother* of all churches implies,

1. That it existed *prior to all other churches;* in other words, *that it is the most ancient of all churches.* This, we know, in behalf of their church, Roman Catholics claim: and hence the pretended priority, and consequent antiquity, of their church, are a perpetual boast in every one's mouth, through all their ranks, in their discussions with Protestants, especially in these our days. Well, suppose it to be as they pretend, that they were the first Christian church, having an antiquity made up of all the time that has elapsed since the first Christian church was planted, what then? Do not churches sometimes become degenerate and fall away? and is it not notorious of the Roman Catholics that they are a fallen church, whose apostasy has been of long standing, and is most deplorable? What, then, avails their antiquity, or their so much of boasting about it? — But is it so in fact, that the church of Rome was before all other churches in christendom? Which was the first in being of all the Christian churches? Every reader of the New Testament knows, that it was the church in the city of Jerusalem,* properly dated from the

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* "The Church at Jerusalem was the *first* CHRISTIAN *church;* and consequently, the *boast* of the Church of Rome is vain and unfounded." — *Dr. A. Clarke's Commentary, Acts* viii. 1.

"The first of all the Christian churches founded by the apostles was that of Jerusalem." *Dr. Mosheim's Ecclesiastical History,* (translated by Dr. Murdock,) cent. i., part. i., chap. iv. § 5.

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day of Pentecost, A.D. 33. *Acts* ii. 41–47. Where was the church of Rome at that particular time? Nowhere: for, as yet, no Christian person had visited the city of Rome to carry the gospel thither. To inquire no further, then, here is the historical fact of one Christian church, at a time when the church of Rome had no visible existence.

For a church to be the *mother* of all churches implies,

2. That all other churches *originated from it.* But is it true that all other churches originated from the church of Rome? Besides the church at Jerusalem, as we read in the New-Testament writings, there were the several churches in Judea (Gal. i. 22); one of no small note at Antioch in Syria (Acts xi. 26); those of Galatia, Ephesus, Colosse, and others in Asia Minor; one at Corinth, several in Macedonia and in other parts of Greece (2 Cor. viii. 1); besides which, we know not how many more there were even in those early times of the apostles, in various houses and towns and countries, of greater or less consideration, some of which are particularly mentioned (Rom. xvi. 5, Col. iv. 15, Philemon 2, 1 Pet. v. 13). Which of all these originated from the church of Rome? Not one of them, as all understanding readers of the Scriptures know.* It is true that many churches, as well as individual persons, have, from time to time in the past, separated themselves from the church of Rome; but this is nothing to the church of Rome's honor, for the reason of their separation from her communion was her abominable corruptions.

II. The Roman Catholics claim to be *the mistress Church;* that is, that their church is the *mistress* of all other churches. Thus, in speaking of themselves as a church, their customary style is, "The holy Catholic and apostolical Roman Church, *the mistress of all churches*"—*omnia ecclesiarum magistram.* (*Pope Pius's Creed.*) "The

* The fact is, these churches all originated *from the Church in Jerusalem.* "This was the *original,* the *mother church* of Christianity; not the *Church of Rome;* there were Christian churches founded in many places, which exist to the present day, before Rome heard the gospel of the kingdom." *Dr. Clarke's Commentary, Acts* xi. 22.

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holy Church of Rome, *the mistress of all churches.*"—(*Catechism of the Council of Trent, p.* 305.)

A *mistress* is one that *governs.* For the Roman Catholics to style their church the *mistress* of all churches, therefore, is for them to say, in one form of saying, plainly, that it possesses authority *to exercise government* over all the churches in christendom. See what high notions they entertain of their church's authority!

I remark here,

First, That all the authority and power claimed by the Roman Catholics for their church are, according to themselves, vested in their supreme officer, the *pope.** So of course then, the supreme *government* must be vested in him. Accordingly they claim for their pope,

1. A *primacy.* The primacy of the pope properly means that, in point of ecclesiastical station and dignity, he is *the first bishop.* In the earlier ages of the church, such a primacy was acknowledged in the bishop of Rome, in consideration of its being the imperial city. They claim for their pope,

2. A *supremacy.* The supremacy of the pope originated under the ill-obtained favour of the wicked emperor Phocas. That monster of a monarch was prevailed upon by the bishop of Rome, Boniface III., to confer upon him, by imperial decree, the title of *universal bishop.* This title had been assumed by John, surnamed the Faster, bishop of Constantinople, and it had been confirmed to him and his successors by a council held at that place in the year 588 (Bower's History of the Popes—Pelagius II). Pelagius II., the bishop of Rome at that time, had remonstrated with him against the use of so improper a title. The next succeeding pope, Gregory the Great, had repeatedly remonstrated, loading the title with all the names of reproach and ignominy he could think of; calling it 'vain, ambitious, profane, impious, execrable, anti-Christian, blasphemous, infernal, diabolical;' and applying

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* The name *pope* is from the Greek word *πάπα papa,* which signifies *father.* It "was anciently common to all bishops; but was afterwards, by a special decree of Gregory VII. appropriated to the Bishop of Rome." *Bower's History of the Popes,* Vol. I. p. 27, edit. Philadelphia, 1844; 3 vols. 8vo.

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to him who assumed it, what was said by the prophet Isaiah of Lucifer, Isa. xiv. 12, 13, &c. But no sooner was Boniface vested with the papal dignity, than he was all prepared to seek from the unprincipled emperor Phocas that very objectionable title. And, by his flatteries, he not only prevailed on the tyrant to revoke the decree settling the title of 'universal bishop' on the bishop of Constantinople, "but obtained, what no man would believe could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all the historians to a man; but obtained, I say, a new decree, settling on himself, and his successors, that very title, which his immediate predecessor but one, and, of all his predecessors, the best and the greatest, had so often condemned in any bishop whatever, and rejected, with the utmost abhorrence, when offered to himself, as 'vain, proud, profane, impious, execrable, blasphemous, anti-Christian, heretical, diabolical.' Boniface could not but know, that the controverted title had been thus stigmatized over and over again by two of his predecessors successively, Pelagius II. and Gregory; that whoever should give it to, or approve it in another, was declared by Gregory a heretic; and that whoever should presume, in the pride of his heart, to take it to himself, was by the same great pope declared 'a follower of Satan, a rival of Satan in pride, and the forerunner of Antichrist.'* All this Boniface well knew; but so inconceivably great was his ambition, so utterly unbridled was his desire of exalting his see, that, rather than to let slip the favorable opportunity that now offered, and might never offer again, of raising it higher than it had ever yet been, or, in the opinion of his own predecessors, ought ever to be, he chose to stand condemned, out of their mouths, as a 'heretic,' as a 'follower of Satan,' as 'a rival of Satan in pride,' as 'the forerunner of Antichrist.' And thus was the power of the pope as universal bishop, as 'head of the church,' or in other

* In a letter to the Bishop of Constantinople, Gregory "positively affirms that, 'whoever calls himself universal bishop, or desires to be so called, in the pride of his heart, is the forerunner of Antichrist; ego fidenter dico, quod quisquis se universalem sacredotem vocat, vel vocari desiderat, in elatione sua, Antichristum praecurrit,' are Gregory's own words." *Bower's History of the Popes — P. Gregory, post medium.*

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words the papal supremacy, first introduced. It owed its origin to the worst of men; was procured by the basest means, by flattering a tyrant in his wickedness and tyranny; and was in itself, if we stand to the judgment of Gregory the Great, 'anti-Christian, heretical, blasphemous, diabolical.'" * (*Bower's History of the Popes* — Pope *Boniface* III.)

"It is an article of the Roman Catholic faith, that the Pope has, by divine right — 1. A supremacy of *rank;* 2. A supremacy of *jurisdiction* in the spiritual concerns of the Roman Catholic church; and 3. The principal authority in *defining articles of faith.* In consequence of these prerogatives, the pope holds a rank splendidly pre-eminent over the highest dignitaries of the church; has a right to convene councils, and preside over them by himself or his legates, and to confirm the election of bishops. Every ecclesiastical cause may be brought to him, as the last resort, by appeal; *he may promulgate definitions and formularies of faith to the universal church;* and when the general body, or a great majority of her prelates, have assented to them, either by formal consent, or tacit assent, all are bound to acquiesce in them. 'Rome,' they say in such a case, 'has spoken, and the cause is determined.' To the pope, in the opinion of all Roman Catholics, belongs also a general superintendence of the concerns of the church; a right, when the canons provide no line of action, to direct the proceedings; *and, in extraordinary cases, to act in opposition to the canons.* In those spiritual concerns in which, by strict right, his authority is not definitive, he is entitled to the highest respect and deference." *Rev. J. M. Cramp's Text-Book of Popery*, chap. XII. pp. 309, 310, n. 52, edit. New York, 1831.

The supremacy of the pope, properly viewed and understood, is an arbitrary, despotic, and uncontrollable

* "It were to be wished the successors of Boniface had been satisfied with the title, which he procured them, and even with the power, of universal bishops. But no sooner had they brought that power to its highest pitch, than they began to extend their views, to join insensibly the temporal to the spiritual power; nor did their boundless ambition allow them, or the world, to enjoy any rest till they got themselves acknowledged for universal monarchs as well as universal bishops." *Bower — Boniface* III., *in fine.*

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monarchy; in which he, either in person or by his legates, exercises an authority from which popish writers argue his superiority even to œcumenical councils, that is, to the whole church. "By such a superiority," (says Bower,) "those who maintain it, that is, all true papists, mean, 1. That the authority of the pope is greater than that of any council, however numerous, though even composed of all the bishops of the catholic church; insomuch that should such a council and the pope disagree, all men would be bound, on pain of damnation, to abandon the former and adhere to the latter. 2. That no council can make laws that are binding with respect to the pope,* or that the pope may not abrogate and annul at his pleasure, let them be ever so expedient, just, or necessary, agreeably to the famous aphorism of Innocent III., equally pregnant with nonsense and blasphemy, 'We, according to the plenitude of our power, have a right to dispense with all right;' that is, in other words, we have a right to do wrong, or a power to change wrong into right. And truly Bellarmine is so complaisant to the popes, as to allow them that power; for, according to him, 'should the pope enjoin

* "'The pope and the Lord,' in the statement of Innocent, Jacobatius, and Decius, 'form the same tribunal, so that, sin excepted, the pope can do nearly all that God can do.' Jacobatius, in his modesty, uses the qualifying expression nearly, which Decius, with more effrontery, rejects as unnecessary. The pontiff, say Jacobatius and Durand, 'possesses a plenitude of power, and none dare say to him, any more than to God, Lord, what doest thou? He can change the nature of things, and make nothing out of something and something out of nothing.' These are not the mere imaginations of Jacobatius, Durand, and Decius; but are found, in all their absurdity, in the canon law, which attributes to the pope the irresponsibility of the Creator, the divine power of performing the works of God, and making something out of nothing. The pope, according to Lainez at the council of Trent, 'has the power of dispensing with all laws, and the same authority as the Lord.' This, exclaimed Hugo, 'is a scandal and impiety, which equals a mortal to the immortal, and a man to God.' An archbishop, in the last Lateran synod, called Julius 'prince of the world:' and another orator styled Leo, 'the possessor of all power in heaven and in earth, who presided over all the kingdoms of the globe.' This blasphemy, the holy, unerring, Roman council heard without any disapprobation, and the pontiff with unmingled complacency. The man of sin then 'sat in the temple of God, and showed himself that he was God.' 'Some popes,' says Coquille, 'have allowed themselves to be called omnipotent.'" *Dr. Edgar's Variations of Popery*, chap. IV., edit. New York, 1849.

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vice, and forbid virtue, the church would sin, if she did not believe virtue to be evil, and vice to be good.' But that infamous doctrine was not first broached by Bellarmine. It was taught long before his time; for cardinal Zabarel, who flourished near four hundred years ago, writes, that 'in his, and in the preceding times, the popes had been persuaded, by their flattering divines, that they might do whatever they pleased, even such things as were in themselves, and with respect to others, unlawful; and so could do more than God himself.'* 3. In virtue of the above-mentioned superiority, the pope, how profligate soever and wicked, can by no council be judged or deposed. 'Should a pope be so wicked,' says one of the papal canons, 'as to carry with him innumerable souls to hell, let no man presume to find fault with him, or reprove him; because he who is to judge all men, is to be judged by none.' Such propositions cannot be heard without horror: and yet they alone are deemed true Roman Catholics, they alone are favoured and caressed by the popes, who hold, teach, and maintain them." (*Bower's History of the Popes*—Pope *Leo* the Great.)

"It is asserted that the pope has not *directly and immediately*, any temporal power; but that, by reason of his spiritual power, he may possess, *at least indirectly*,

* "Equality with the Almighty, it might have been expected would have satiated the ambition of the pontiff, and satisfied the sycophancy of his minions: But this was not the giddiest step in the scale of blasphemy. The superiority of the Pope over the Creator, has been boldly and unblushingly maintained by pontiffs, theologians, canonists, and councils. According to cardinal Zabarella, 'the Pontiffs, in their arrogance, assumed the accomplishment of all they pleased, even unlawful things, and thus raised their power above the law of God.' The canon law declares that, 'the Pope, in the plenitude of his power, is above right, can change the substantial nature of things, and transform unlawful into lawful.' Bellarmine's statement is of a similar kind. The cardinal affirms that, 'the Pope can transubstantiate sin into duty, and duty into sin.' He can, says the canon law, 'dispense with right.' Stephen, Archbishop of Petraca, in his senseless parasitism and blasphemy, declared in the council of the Lateran, that Leo possessed 'power above all powers, both in heaven and in earth.' The son of perdition then 'exalted himself above all that is called God.' This brazen blasphemy passed in a general council, and is, therefore, in all its revolting absurdity, stamped with the seal of Roman infallibility." *Dr. Edgar's Variations of Popery*, chap. iv.

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supreme power in directing the temporal affairs of all Christians, in order to the bestowment of spiritual good. This assertion is illustrated by the following analogy: as man is compounded of flesh and spirit, which, though separate, are closely connected; and the latter rules the former, so that if the end proposed by the spirit is hindered by the flesh, the flesh must be punished by fasts and other methods, and, if necessary, the tongue be prevented from speaking, the eyes from seeing, &c. — in like manner, society is subject to political and to spiritual power, the end of the one being temporal peace, of the other eternal salvation. They constitute one body, and the inferior must be subject and subordinate to the superior. The spiritual power does not intermeddle with temporal matters, *so that the spiritual design is not hindered. But if any thing of that kind take place, the spiritual power may and ought to coerce the temporal power, in every suitable and necessary manner.* — 'The pope cannot,' says Bellarmine, 'as pope, *ordinarily* depose temporal princes, although just reason exists, in the same manner in which he deposes bishops, that is, as an ordinary judge; *yet he may change kingdoms, and take away from one, and bestow upon another, as supreme spiritual prince, if the same should be necessary to the salvation of souls.*' Again — 'The pope cannot, as pope, *ordinarily* enact or confirm civil laws, or annul the laws of princes, because he is not political head of the church; yet he may do all this *if any civil law is necessary to the salvation of souls, and kings will not enact it — or, if any civil law is injurious to the salvation of souls, and kings will not abrogate it.*' Further — 'The pope cannot, as pope, *ordinarily* judge in temporal matters; nevertheless, *in any case in which the safety of souls is concerned,* the pope may assume even temporal judgment; when, for instance, there is no judge, as when two independent monarchs are at variance — or when those who may and ought to judge, refuse to give sentence.' Once more — 'The Pope may and ought to compel all Christians to serve God in that manner which their station requires of them. *But kings are bound to serve God by defending the church, and punishing heretics and schismatics. Therefore the Pope may and ought to enjoin kings to do this, and if they neg-*

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lect, to compel them, by excommunication, and other suitable measures.'" * (*Cramp's Text-Book of Popery*, chap. xii.)

For their assumed *temporal power*, the popes owe much to Hildebrand, alias *Gregory* VII. "Gregory VII. was the first pope that claimed the power of deposing princes, of absolving their subjects from their oaths of allegiance, and disposing, *as sovereign lord over the whole earth*, of empires, kingdoms, and states at his pleasure. That such a power was vested in the bishops of Rome was unknown to the world, nay, and to those bishops themselves, till the time of this pope; that is, for the space of near eleven hundred years. Hence the opinion ascertaining that power in the pope has, from its author, been branded not only by Protestant, but by many Roman Catholic writers, with the name of the *Hildebrandine heresy*. And truly no heresy, perhaps, ever was broached more repugnant to the example set by our Saviour to his church, to the doctrine taught by his apostles, by the fathers, nay, by the popes themselves, and to the practice of the church in all preceding ages. No heresy ever arose in the church more pernicious to the peace, tranquillity, and welfare of mankind, none that ever occasioned more conspiracies, insurrections, rebellions, massacres, assassinations; which must all be placed to the account of Gregory, the first author of that seditious and impious doctrine. The doctrine taught by Gregory was greedily embraced, † and frequently practised by his successors,

* "Rome always has held and still holds the doctrine of its indirect power in temporal matters, including the right of deposing kings, as well as releasing subjects from their oaths of allegiance and fidelity; though it dares not now to preach this doctrine openly and still less to put it in practice, deploring nevertheless the perversity of the times which prevents it from doing so." *Shoberl's Persecutions of Popery*, vol. II. p. 367, edit. London, 1844.

† Pope Celestine III., in crowning Henry VI. of Germany, "placed himself in the pontifical throne, and amidst the loud acclamations of the people put the imperial crown, which he held between his feet, upon the emperor's head while he kneeled at the foot of the throne. The historian adds, that he had no sooner placed the crown on the emperor's head than he struck it off with his foot, to show, that as he had given him the crown, he had the power to take it from him, if he found him unworthy to wear it." *Bower's History of the Popes—P. Celestine* III.

"On the first day of the jubilee [which occurred under the pontificate

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deposing kings, absolving their subjects from their allegiance, encouraging rebellions, &c.; and this doctrine they still hold, as is manifest from their allowing its author a place in their calendar, and their worshiping him as a saint. If his doctrine be an error, it is one of a very high nature, of most dangerous consequence, implies great arrogance, injustice, pride, and ambition, tends to involve every Christian kingdom upon earth in civil wars, rebellions, conspiracies, &c. And how can they who see it in that light, as many Roman Catholics do, and must consequently look upon the pope as a tyrant and an usurper, nevertheless communicate with him?" (*Bower's History of the Popes*—Pope *Gregory* VII., *vers. fin.*)

Such being the assumed temporal and spiritual power of the pope, it is not strange that his subjects should all be required to obey him, as they are, according to the following oath: "*And to the Roman Pontiff*, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ, *I promise and swear true obedience*"*—

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of pope Boniface VIII.] Boniface appeared, if the abbot of Ursperg is to be credited, in the gorgeous attire of high pontiff, blessing the people, and showed himself to them on the second day in an imperial mantle, two swords being carried before him, and those who carried them crying out aloud, 'Behold here are two swords,' which was assuming to himself the supreme *temporal* as well as *spiritual* power." *Bower—Boniface* VIII.

* As this is an oath binding upon all Roman Catholics, so is it one which all the beneficed clergy in the Romish communion actually take. All Romish priests especially then, how strongly must they feel themselves bound to the pope of Rome! Besides the pope, indeed, is there any other power on Earth whom they hold themselves in duty bound to obey? "It is now the doctrine of the church of Rome, and has been defined by the council of Trent, *that the clergy are exempt, by divine right, from the power of the civil magistrate, or the jurisdiction of secular princes* (see Bellar. de Cler. l. 1, c. 28); a doctrine, perhaps, of all that are taught or held by that church, the most indisputably repugnant to the doctrine of the Scripture, and the Fathers, as well as to the practice of all antiquity. St. Paul, in his epistle to the Romans, recommends it as an indispensable obligation incumbent on 'every soul,' to 'be subject unto the higher powers;' and declares, that 'whosoever resisteth the power, resisteth the ordinance of God;' and that, 'they who resist shall receive to themselves damnation' (Paul. ep. ad Rom. c. 13); which is declaring all, without distinction or exception, bound, on pain of damnation, to be subject to the superior powers. The apostle speaks here of the 'minister of God,' who 'beareth the sword;' and consequently of the

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Romanoque Pontifici, beati Petri, Apostolorum Principis, successori, ac Jesu Christi vicario *veram obedientiam spondeo, ac juro.* (Pope Pius's Creed.) And this obedience to the pope, is by the papists held to be universally necessary to salvation. Accordingly pope Boniface VIII., in his bull called *Unam Sanctam*, says, "We declare, determine and decree, that it is absolutely necessary to salvation, that every human being should be subject to the Roman pontiff. Porro subesse Romano pontifici omnem humanam creaturam, declaramus, dicimus, definimus et pronunciamus omnino esse de necessitate salutis." (*Dr. Mosheim's Ecclesiastical History*, cent. XIV., part II., chap. II., § 2, n. (2).)

Besides the preceding oath of the creed of pope Pius, there is another called the "EPISCOPAL [or bishop's] OATH OF ALLEGIANCE TO THE POPE. This oath, in its contents and object, is both temporal and spiritual, doctrinal and practical; it is the ecclesiastico-political acknowledgment of sovereignty and supremacy in the person of the successor of St. Peter, the *wielder of the two swords.* The decree of Boniface VIII., *that it is necessary to salvation that every creature be subject to the Roman pontiff*, is recognized and adopted by this oath. The oath is imposed not only on archbishops and bishops, but on all who receive any dignity from the pope. The following is a literal translation of this oath — 'I, N., elect of the church of N., *from henceforward will be faithful and obedient to St. Peter the apostle, and to the holy Roman Church, and to our lord, the Lord N., Pope N., and to his suc-*

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civil, not of the ecclesiastical powers, as he has been ridiculously understood by some of the popes, pretending that, by the above-mentioned words, he inculcates obedience and subjection to the bishop, especially to the first bishop, his holiness the pope. St. Peter seems to have been as great a stranger as St. Paul to the immunity of the clergy, or their exemption from the secular courts. For he too exhorts all Christians, the clergy not excepted, to 'submit themselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him.' *Pet.* ep. 1, c. 2, ver. 13." *Bower's History of the Popes — P. Felix* III.

It is not too much to assert, that no class of people under heaven, holding such a doctrine as the above, and being bound by oath in obedience to the pope, can be depended on as proving true in their allegiance to any government, except that of Rome.

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cessors canonically entering. I will neither advise, consent, nor do any thing that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretence whatever. The counsel with which they will intrust me by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman papacy, and *the regalities of St. Peter*, saving my order, against all men. The legate of the apostolical see, going and coming, I will honorably treat and help in his necessities. The rights, honours, privileges, and authority of the holy Roman Church, of our lord the pope, and his aforesaid successors, I will endeavour to preserve, defend, increase, and advance. I will not be in any counsel, action, or treaty, in which shall be plotted against our said lord, and the said Roman Church, any thing to the hurt or prejudice of their persons, right, honour, state or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and, as soon as I can, will signify it to our said lord, or to some other by whom it may come to his knowledge. The rules of the holy Fathers, the apostolical decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels to our said lord, or his foresaid successors, I will to my utmost persecute and oppose.* I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the apostles every three years; and give an account to our lord and his foresaid successors of all my pastoral office, and of all things any wise belonging to the state of my church, to the discipline of my clergy and people; and, lastly, to the salvation of souls committed to my trust; and I will in like manner humbly receive and diligently execute the apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage, or, in default of these, by a priest of the diocese; or, in default of one of the clergy [of the

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diocese] by some other secular or regular priest of approved integrity and religion, fully instructed in all things above-mentioned. And such impediment I will make out by lawful proofs to be transmitted by the aforesaid messenger to the cardinal proponent of the holy Roman Church in the congregation of the sacred council. The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor any wise alienate, no, not even with the consent of the chapter of my church, without consulting the Roman pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God, and these holy Gospels of God.'" (*Dr. Elliott's Delineation of Roman Catholicism*, book I., chap. I.)

"This oath of temporal and spiritual vassalage is *binding* upon *the whole ruling order* in the ecclesiastical monarchy of Rome. It is the oath taken by the Roman Catholic bishops of America." * *Ibid.* By it we may see how miserably slavish is the condition of the clergy of the Roman Catholic church, and how inconsistent their obligation to the pope is with their duty to civil rulers; in other words, how utterly inconsistent it is with fidelity and allegiance to any good government under which they may live.

Secondly. All the authority and power claimed by the Roman Catholics as vesting in the pope, are by them held to be derived from our Lord Jesus Christ, *through St. Peter.* They hold that Jesus Christ, when on earth, constituted the apostle Peter his *vicar;* in other words, that he constituted him, next to himself, the chief pastor over all his flock; thus making him the head of the whole Christian church. They hold, as plainly expressed in the words from pope Pius's creed, and as equally plainly implied in those of the Episcopal oath, just now recited, *that the pope is St. Peter's successor*, viz., in the see of Rome; consequently that the pope, after St. Peter, is *the vicar of Christ;* in other words, that he is the principal

* The original Latin of this oath may be seen in Dr. Elliott's Delineation of Roman Catholicism, *ubi supra.*

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pastor over all Christ's people in this world; head of the universal Christian church; "universal bishop." *

Let us examine this pretension of the Roman Catholics, of their popes deriving their power and authority from Jesus Christ, *through St. Peter, as his successors.*

1. Are the popes *the successors of St. Peter in the see of Rome?* To suppose them to be so, is to suppose St. Peter to have been once bishop of Rome; but we have no knowledge that he was *even ever at Rome at all.* "That St. Peter was at Rome, that he was bishop of Rome, we are told by tradition alone, † which, at the same time, tells us of so many strange circumstances attending his coming to that metropolis, his staying in it, his withdrawing from it, &c., that, in the opinion of every unprejudiced man, the whole must savor strongly of romance. Thus we are told, that St. Peter went to Rome chiefly to oppose Simon, the celebrated magician; that, at their first interview, at which Nero himself was present, he flew up into the air, in the sight of the emperor, and the whole city; but that the devil, who had thus raised him, struck with dread and terror at the name of Jesus, whom the apostle invoked, let him fall to the ground, by which fall he broke his legs. Should you question the truth of this tradition at Rome, they would show you the prints of St. Peter's knees in the stone, on which he kneeled on this occasion, and another stone still dyed with the blood of the magician. The Romans, as we are

* "By the decree of the Council of Florence, A.D. 1439, it was ordained as follows: 'We define that the holy apostolic see and the Roman pontiff have a primacy over the whole world, and that the Roman pontiff himself is *the successor of St. Peter*, the chief of the apostles, and *true vicar of Christ*, and that he is *head of the whole church*, and the father and teacher of all Christians; and that to him in St. Peter was delegated by our Lord Jesus Christ *full power to feed, rule, and govern the universal church*; as also is contained in the acts of general councils, and in the holy canons.'" CRAMP'S *Text-book of Popery*, chap. xii. *vers. finem.*

† "To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity. If it is affirmed by him alone, we can at most but suspend our belief, not rejecting it as false, because a liar may sometimes speak truth; but we cannot, upon his bare authority, admit it as true." BOWER'S *History of the Popes*, vol. i., p. 1.

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told, highly incensed against him for thus maiming, and bringing to disgrace, one to whom they paid divine honours, vowed his destruction; whereupon the apostle thought it advisable to retire for a while from the city, and had already reached the gate, when, to his great surprise, he met our Saviour coming in, as he went out, who, upon St. Peter's asking him where he was going, returned this answer, 'I am going to Rome to be crucified anew:' which, as St. Peter understood it, was upbraiding him with his flight; whereupon he turned back, and was soon after seized by the provoked Romans, and, by an order from the emperor, crucified. These, and a thousand like stories, however fabulous and romantic they may seem, we cannot, without great incoherency, reject, if we admit St. Peter to have been at Rome; since the whole is equally vouched by the same authority, and has been upon the same authority equally believed by those who are called in, by the advocates of the see of Rome, to witness St. Peter's having preached the gospel in that city. These are Arnobius, Cyril of Jerusalem, Eusebius, Irenæus, Tertullian, Jerom, and Justin the martyr. These have all supposed St. Peter to have been at Rome, and, together with St. Paul, to have planted Christianity in that great metropolis of the world; *but this they took upon tradition*, and consequently their authority is of no greater weight than tradition itself, which, had they duly examined, they would not perhaps have so readily pinned their faith upon it. False and lying traditions are of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed upon by them. How many traditions, after having reigned for ages without control, were, upon the Reformation, when men took the liberty to examine what they believed, rejected by the church, ashamed to own them, and degraded into popular errors! But that of St. Peter's having been at Rome, and the first bishop of that city, was a tradition of too great consequence not to be maintained at all events, since upon that chiefly was founded the claim of his pretended successors to an uncontrolled authority, and universal jurisdiction; a foundation infinitely too weak for such an immense superstructure. Neither St. Peter himself, nor any of the sacred writers, give us the least hint

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or intimation of his having ever been at Rome. We are told of his being at Antioch, at Jerusalem, at Corinth, at Babylon (Acts, xi. 2, xv. 7; Gal. i. 18, ii. 9; Gal. ii. 11; 1 Pet. v. 13; 1 Cor. i. 12); but of the great metropolis of the empire, where he is supposed to have fixed his see, not the least mention is made. And may we not, from that silence, question, to say no more, his having ever been there?" (BOWER'S *History of the Popes*, vol. I., pp. 1, 2.) But supposing he had, at some time in his life, been at Rome, it still remains to be proved that he was *bishop of that see:* and if it cannot be proved that he was bishop of that see, then it can never be proved that the popes of Rome are his *successors* in that see.*

2. Was the apostle Peter, by our Lord Jesus Christ, when on earth, constituted his *vicar?* in other words, was he constituted, next to Christ, the chief pastor over all his flock, and thus made the head of the whole Christian church? If he were, it is not unreasonable to suppose the appointment of him to so important an office to be contained in some portion of the New-Testament Scriptures. The Roman Catholics profess to find it in *Matthew*, xvi. 18, 19—"And I say also unto thee, That thou art Peter; *and upon this rock I will build my church;* and the gates of hell shall not prevail against it. *And I will give unto thee the keys of the kingdom of heaven:* and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." "Thou art Πέτρος *Peter*, and upon ταύτῃ τῇ πέτρᾳ *this rock* I will build my church." The word rendered *Peter* and the one rendered *rock* here, are two words of similar meaning.† It is not upon

* "There is no evidence that St. Peter ever saw Rome. And as it cannot be *proved* that he ever was bishop or pope of that city, the *keystone* of the triumphal arch of the pope of Rome is pulled out; this building, therefore, of his *supremacy*, cannot stand." DR. CLARKE'S *Commentary, Col.* iv. 11.

† "The word translated 'rock,' is of a similar meaning with the name of Peter, but it is not the same word. Nothing however can be more absurd, than to suppose that Christ meant that the *person* of Peter was *the rock*, on which the church should be builded; except it be the wild notion that the bishops of Rome have since been substituted in his place! 'Their rock is not as our Rock, our enemies themselves being judges.' Without doubt Christ himself is the Rock and tried Founda-

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Πέτρος *Peter*, but upon ταύτῃ τῇ πέτρᾳ *this rock* that our Lord says he will build his church. *This rock* therefore, as the church's foundation, must denote, either Christ alone, or Christ considered in connexion with the apostles and prophets, as it is written — "Built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner-stone.*" *Eph.* ii. 20. "*And I will give unto thee the keys of the kingdom of heaven:*" &c. The *kingdom of heaven* here, may be understood to mean the church of Christ on Earth. The *keys* denote authority to open and shut, and to bind and loose, in relation to this church or kingdom. Peter first exercised this authority, as it was he that first, after the resurrection of Christ, by the preaching of the gospel, opened the kingdom of heaven, in other words the door of the Christian church, to both the Jews and the Gentiles. Acts ii. x. 44–47. But it was not an authority belonging to Peter alone, as appears from *Matt.* xviii. 18: "Whatsoever *ye* shall bind on earth, shall be bound in heaven; and whatsoever *ye* shall loose on earth shall be loosed in heaven." These words, you perceive, were addressed to all the apostles alike, and so imply the same authority in them all respectively. But the Romanists pretend that what was promised to Peter in the passage in question, was performed to him in *John* xxi. 15–17: "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.* He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my sheep.*" *Etc.* They note here upon the word *feed*, as being "in Greek a word that signifieth withal *to govern and rule.*" (*Rhemish Testament, annot. in loc.*) There are, indeed, in the

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tion of the church, and woe be to him who attempts to lay any other: but Peter's confession is this Rock *doctrinally*. The profession of the truths implied in it constitutes a man a member of the visible Church; the vital belief of them constitutes a member of the real church, however he may err in other matters: but nothing less than this can entitle any one to the name of a believer." *Dr. Scott's Explanatory Notes, Matt.* xvi. 18.

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original Greek of the text, two words used which are rendered *feed, viz.* βόσκε and ποίμαινε. One of the significations of the latter word is to *rule* or *govern, as a shepherd does his flock.* But this is the duty of all the pastors of the church of Christ, as really as it was the duty of Peter. And it is as different from the arbitrary and tyrannical rule of Peter's pretended successors, as perfect freedom is different from the worst of slavery. But, of the pretended general pastorship or *vicariate* of Peter, let it be further observed, (1.) That there does not appear to be the least intimation in Peter's two general epistles, nor in any other portion of the sacred writings, of any pretention on this apostle's part to such a high arch-apostolical office. (2.) It does not appear that he ever exercised himself in such an office. (3.) It does not appear that any such office of Peter was ever acknowledged by the other apostles, in any manner whatever. They give him no title significant of such an office, although, in case he had such an office, some distinguishing title would have been very proper for him. The apostles had to do with the management of various controversies; but, in all the statements which occur in Scripture relative to controversies regarding doctrine or practice, there is no appeal made to the judgment of Peter, or allegation of it as decisive: there is no argument builded on his authority, as in any wise superior to that of the rest of them. And the reproof which Paul administered to Peter, as recorded in *Galatians* ii. 11–14, fully evinces that the former did not regard the latter as clothed with any authority superior to that which he himself possessed. (4.) The office in question is nowhere mentioned in the New Testament, among the offices of the Christian ministry. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 *Cor.* xii. 28. *Eph.* iv. 11. Among all these names of the offices and gifts of the Christian church and ministry, ordinary and extraordinary, as you perceive, there is no mention made of any such name as that of "Vicar of Christ," the pretended office of Peter; a plain proof that such an office was unknown to Christians in the days of the apostle Paul.

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(5.) The office in question is inconsistent with the plain declarations of Jesus Christ. "But be not ye called *Rabbi:* for one is your Master, even Christ; *and all ye are brethren.** And call no man your *father* upon the earth: for one is your Father, which is in heaven. Neither be ye called *masters:* for one is your Master, even Christ. But he that is greatest among you, shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." *Matt.* xxiii. 8–12.

Thus, as the apostle Peter, so evidently, had no such office as that of vicar of Christ; and as, so evidently, the pope is not the successor of Peter in the see of Rome, for the reason that Peter was never bishop of that particular see; how manifest it is, consequently, that the pope's pretention of being the *vicar* of Christ,† or the chief pastor or bishop over the whole Christian church on Earth, is entirely unwarrantable! Jesus Christ, as we are satisfactorily informed, "is the *good Shepherd that laid down his life for the sheep.* All human souls are inexpressibly dear to him, as they are the purchase of his blood. He is still supreme *Bishop* or *Overseer* in his Church. He alone is *Episcopus episcoporum*, the 'Bishop of bishops;' a title which the Romish pontiffs have blasphemously usurped. But this is not the only attribute of Jesus on

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* "No one among you is *higher* than another, or can possibly have from me any *jurisdiction* over the rest. Ye are, in this respect, perfectly *equal.*" *Clarke's Commentary, in loco.*

† Jesus Christ "can have no *vicars*, either in heaven or upon earth; those who pretend to be such are impostors, and are worthy neither of respect nor credit. If he have all power in heaven and in earth, and if he be present wherever two or three are gathered together in his name, he can have no *vicars;* nor can the Church need one to act in *his place*, when he, from the necessity of his nature, fills all places, and is everywhere present. This one consideration nullifies all the pretensions of the Romish pontiff, and proves the whole to be a tissue of imposture." *Clarke's Commentary, Heb.* v. 5, 6.

"He that calleth himself the vicar of Christ, and putteth himself in the stead of Christ, by the very signification of the word, is Antichrist. So doth the Pope: having no warrant out of the word of God, to be so much as a member of Christ; because his doctrine, decrees, and life, are contrary to Christ, as in the book called *Antithesis Christi, et Papae*, and many other godly treatises, is manifestly declared." *Dr. Fulke's Confutation of the Rhemish Testament*, Matt. x. 25. Edit. New York, 1834.

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which they have laid sacrilegious hands. And besides this, with force and with cruelty have they ruled the *sheep:* but the Lord is breaking the staff of their pride, and delivering the nations from the bondage of their corruption. Lord, let thy kingdom come!" (*Dr. Clarke's Commentary*, 1 *Pet.* ii. 25.)

III. The Roman Catholics claim to have in their church *the power to pardon and remit sins.* "On this point, then," say they, "it is the duty of the pastor to teach, that not only is *forgiveness of sins* to be found in the Catholic Church, as Isaiah had foretold in these words: 'The people that dwell therein shall have their iniquity taken away from them;'* but also, that in her is contained *the power of remitting sins;* which power, if exercised by the priest duly, and according to the laws prescribed by our Lord, is, we must needs believe, *such as truly to pardon and remit sins.*" (*Catechism of the Council of Trent*, part I., chap. XI., quest. I.) "Nor must we suppose that the exercise of this power is restricted to particular sorts of sins; for *no crime, however heinous, can be committed or conceived, which the Church has not power to remit.*" (*Ibid.* quest. III.) "Not only Christ as he was man, had this power *to forgive sins*, but by him and from him the Apostles, and consequently *Priests.* John xx. *Whose sins you shall forgive, they are forgiven.*" *Rhemish Testament*, annotation on *Matt.* ix. 8. Edit. New-York, 1834.

I answer. The Lord Jesus Christ, when about to leave the world, having met with his disciples, the apostles, breathed on them, saying, "Receive ye the Holy Ghost. *Whose soever sins ye remit, they are remitted unto them;* and whose soever sins ye retain, they are retained." *John* xx. 22, 23. "This authority given them was full proof that they were inspired. The meaning of the passage is not that *man* can forgive sins — that belongs only to God (Isa. xliii. 23); but the meaning is that *they* should be *inspired;* that in founding the church, and in declaring the will of God, they should be taught by the Holy Ghost to *declare on what terms, to what characters*, and *to what*

* "Isa. xxxiii. 24, 'The people that dwell therein shall be forgiven their iniquity.'"

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temper of mind, God would extend forgiveness of sins. It was not authority to *forgive individuals*, but to establish in all the churches the *terms* and *conditions* on which men might be pardoned: with a promise that God would *confirm* all that they taught; that men might have assurance of forgiveness who would comply with those terms; and that those who did not comply should not be forgiven, and their sins should be retained. This commission is *as far as possible* from the authority which the Roman Catholic claims of remitting sin and of pronouncing pardon." (*Barnes's Notes, in loc.*) It was the commission of inspired men, whereby they were divinely authorized "to declare the only method in which sin would be forgiven, and the character and experience of those who actually were pardoned, or the contrary. So that to the end of time, the rules and evidences of absolution or condemnation, which they laid down, and which are contained in their writings, infallibly hold good; and all decisions concerning the state of any man, or body of men, in respect of acceptance with God, whether by preaching absolution or excommunication, or in any other way, are valid and ratified in heaven, provided they accord with the doctrine and rules of the apostles; but not otherwise." (*Scott's Notes, in loc.*) Thus then, to say in short: "Christ gave power to his Apostles, and the ministers of the Church to forgive sins, not absolutely and properly, as God forgiveth, but to be witnesses and ministers of God's forgiveness." * —(*Dr. Fulke's Confutation of the Rhemish Testament, Matt.* ix. 8.)

IV. The Roman Catholics claim to have in their church *the power of working miracles.* "It is not meant," say they, "that all Christians or true believers should do miracles: but that some for the proof of the faith of all, have that gift. The which is the grace or gift of the whole

* "It is certain God alone can forgive sins; and it would not only be blasphemous, but grossly absurd, to say that any *creature* could remit the guilt of a transgression which had been committed against the *Creator*. The apostles received from the Lord the doctrine of *reconciliation*, and the doctrine of *condemnation*. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe were declared to lie under condemnation." *Clarke's Commentary, John* xx. 23.

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Church, executed by certain for the edification of the whole." (*Rhemish Testament*, annot. on *Mark* xvi. 17.) Here they speak of the gift of miracles as if it were still executed in the church, that is, in their church, as they would have us believe.* Indeed miracles so-called, in their church have been of so frequent occurrence, that they have seen fit to use the language of caution regarding their reception. "Nor," say they, "are any new miracles to be admitted, *but with the recognition and approbation of the bishop.*" Nulla etiam admittenda esse nova miracula—*nisi eodem recognoscente et approbante Episcopo.* (*Decreta et Canones Conc. Trid.* sess. xxv.) So then, with "the recognition and approbation" of the bishop, it seems, they may still have admitted among them as many new miracles as they please. But, unfortunately for the miracles of the Romish church, they do not well stand the test of examination: it shows them to be sadly wanting in character; it proves them to be spurious. Compared with the miracles of the Bible, they very manifestly appear to be worthless things. "The pretended miracles of the papists," says the *Rev. John Brown*, "either relate to trifles unworthy of the divine interposition, or they were wrought before persons drowned in gross ignorance, and incapable of trying them, or before persons resolved at any rate to believe them." (*Dictionary of the Holy Bible*, art. *Miracle.*)

V. Another of the claims which the Roman Catholics make for their church is, *sanctity.* "*Sancta ecclesia*," "*Holy* Church," or "*S. Romana ecclesia*," "*Holy* Roman Church," or "*sancta mater ecclesia*," "*Holy* mother Church," is their constant language in speaking of their own community.

"The Church is called holy," say they, "because she is

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* They claim also to have in their church the gift of *prophecy.* "As it regards the gift of prophecy, this is claimed by them because the apostles and some early Christians possessed it, or because some of their members are said to have possessed this gift. But the Church of Rome has no right to claim the testimony arising from the gift of prophecy bestowed on the apostles and some of the early Christians; because this gift was bestowed in attestation of our common Christianity, and not in behalf of popish doctrines, morals, or institutions." *Dr. Elliott's Delineation of Roman Catholicism*, book III., chap. II., *prope finem.*

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consecrated and dedicated to God; for so other things, such as, under the old law, vessels, vestments, altars, when appropriated and dedicated to divine worship, although material, are called holy (Levit. xxvii. 28, 30); as, in like manner, the first-born, who were dedicated to the Most High God, were also called holy (Exod. xiii. 12). She is also to be called holy, because, as the body, she is united to her head, Christ the Lord (Ephes. iv. 15, sq.), the fountain of all holiness, from whom flow the graces of the Holy Spirit, and the riches of the divine bounty. Yet further, the Church alone has the legitimate worship of sacrifice, and the salutary use of the sacraments, by which, as by the efficacious instruments of divine grace, God effects true holiness; *so that whosoever are really holy cannot be outside this Church.*" (*Catechism of the Council of Trent*, part i., chap. x., quest. xiii.)

I answer. To be "consecrated and dedicated to God by baptism, which is the consecration and dedication they mean, is indeed to be holy, "as, under the old law, vessels, vestments, altars, are called holy;" and to be baptized is to be nominally of the body of Christ, whether otherwise united to him or not: but when they say, "that whosoever are really holy cannot be outside this Church," by "this Church," meaning their own church, which is to say that there are no holy persons except in their church, *the assertion involves such gross uncharitableness as to render their character for real holiness extremely suspicious.* And then again if, as we have seen in the sense of my text, the Church of Rome is in a state of apostasy, surely not holiness, but rather *unholiness* of the two, must be considered to be its more proper general characteristic. If it be necessary to add any thing further, I will refer to the lives of its members. Look at the popes. A specimen of them is here given under a few of their names, beginning with that of

"SERGIUS III. About the commencement of the tenth century, the singular spectacle was presented in Rome of almost the whole power and influence being concentrated in the hands of three notorious and abandoned prostitutes, Theodora and her two daughters, Marozia and Theodora. This extraordinary state of things arose from the almost unbounded influence of the Tuscan party in Rome, and

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the adulterous commerce of these wicked women with the powerful heads of this party. Marozia cohabited with Albert or Adalbert, one of the powerful counts of Tuscany, and had a son by him named Alberic. Pope Sergius III., who was raised to the papacy in 904, also cohabited with this woman, and by his *Holiness* she had another son named John, who afterward ascended the papal throne, through the influence of his licentious mother. Even Baronius, the popish annalist, confesses that pope Sergius was 'the slave of every vice, and the most wicked of men.' Among other horrid acts, Platina relates that pope Sergius rescinded the acts of pope Formosus, compelled those whom he had ordained to be *reordained*, dragged his *dead body* from the sepulchre, *beheaded him as though he were alive*, and then *threw him into the Tiber!* *

"JOHN X. This infamous pope was the paramour of the harlot Theodora. While a deacon of the church of Ravenna, he used frequently to visit Rome, and possessing a comely person, as we are informed by Luitprand, a contemporary historian, being seen by Theodora she fell passionately in love with him, and engaged him in a criminal intrigue. He was afterwards chosen bishop of Ravenna and, upon the death of Pope Lando, in 914, this shameless woman, for the purpose of facilitating her adulterous intercourse with her favourite paramour, 'as she could not live at the distance of two hundred miles from her lover,' † had influence sufficient to cause him to be raised to the papal throne. Mosheim says the paramour of pope John was the *elder* harlot Theodora, but his translator, Dr. Maclaine, agrees with the Romish historian Fleury (who admits these disgraceful facts), in the more probable opinion that it was the younger Theodora, the sister of Marozia. ‡

"JOHN XI. This Pope was the bastard son of his *Holiness* pope Sergius III., who, as we have seen, was one of the favoured lovers of the notorious Marozia. The death of pope Stephen in 931, presented to the ambition of Marozia, says Mosheim (ii., 392), 'an object worthy of its grasp,

* 'Platina's Lives of the Popes, vita Sergii III.'
† 'Luitprand, Lib. ii., cap. 12.'
‡ 'Mosheim ii., 391, and Fleury's Ecclesiastical History, book liv.'

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and accordingly she raised to the papal dignity John XI., who was the fruit of her lawless amours with one of the pretended successors of St. Peter, whose adulterous commerce gave an *infallible* guide to the Roman church.'

"JOHN XII. This monster of wickedness was a nephew of John the *bastard*, the last-named pope, and through the influence of the dominant Tuscan party in Rome, was raised to the popedom at the age of eighteen years. His tyranny and debaucheries were so abominable, that upon the complaint of the people of Rome, the emperor Otho caused him to be solemnly tried and deposed. Upon the Emperor's ambassadors coming to that city, they carried back to their master an account of the notorious scandals of which the Pope was guilty; that 'he carried on in the eyes of the whole city a criminal commerce with one Rainera, the widow of one of his soldiers, and had presented her with crosses and chalices of gold belonging to the church of St. Peter; that another of his concubines named Stephania had lately died in giving birth to one of the Pope's bastards; that he had changed the Lateran palace, once the abode of saints into a brothel, and there cohabited with his own father's concubine, who was a sister of Stephania; and that he had forced married women, widows, and virgins, to comply with his impure desires, who had come from other countries to visit the tombs of the apostles at Rome.' Upon the arrival of Otho, pope John fled from the city. Several bishops and others testified to the Emperor the above enormities, besides several other offences. The Emperor summoned him to appear, saying, in the letter he addressed to him, 'You are charged with such obscenities as would make us blush were they said of a stage-player. I shall mention to you a few of the crimes that are laid to your charge; for it would require a whole day to enumerate them all. Know, then, that you are accused, not by some few, but by all the clergy as well as the laity, of *murder*, *perjury*, *sacrilege*, and *incest with your own two sisters*, &c. We therefore earnestly entreat you to come and clear yourself from these imputations,' &c. To this letter his Holiness returned the following laconic answer:—'John, servant of the servants of God,* to all

* "The pope styles himself, in all his bulls, '*servus servorum Dei*,'

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bishops. We hear that you want to make another pope. *If that is your design, I excommunicate you all in the name of the Almighty, that you may not have it in your power to ordain any other, or even to celebrate mass!!!*' Regardless of this threat, however, the Emperor and council deposed 'this monster without one single virtue to atone for his many vices,' as he was called by the bishops in council, and proceeded to elect a successor. No sooner had the emperor Otho left Rome than several of the licentious women of the city with whom pope John had been accustomed to spend the greater part of his time, in concert with several persons of rank, conspired to murder the new Pope, and to restore John to his See. The former was fortunate enough to make his escape to the Emperor then at Camerino, and the latter was brought back in triumph to the Lateran palace. Upon his return, pope John seized upon several of the clergy who were opposed to him, and inflicted on them the most horrible tortures. Otger, bishop of Spire, was whipped by his command till he was almost dead; another, cardinal John, was mutilated by having his right hand cut off, and Azo by the loss of his tongue, nose, and two fingers. But these horrible enormities were not permitted to continue long. Shortly after his return to the city, the pope was caught in bed with a married woman, and killed on the spot, as some authors say, by the Devil, but probably by the husband in disguise." (*Dr. Dowling's History of Romanism*, book iv., chap. iv., § 32–35.)

"JOHN *the Twenty-third* seems, if possible, to have exceeded all his predecessors in enormity. This pontiff moved in an extensive field of action, and discovered, during his whole career, the deepest depravity. The atrocity of his life was ascertained and published by the general council of Constance, after a tedious trial and examination of many witnesses. Thirty-seven were examined on only one part of the imputations. Many of these were bishops and doctors in law and theology, and all were

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'the servant of the servants of God;' but, at the same time, he requires even his colleagues to acknowledge him for their lord, and to swear fealty to him as such." *Bower's History of the Popes — P. Leo the Great.* Vol. I. p. 220, note.

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men of probity and intelligence. His holiness, therefore, was convicted on the best authority, and indeed confessed his own criminality. The allegations against his infallibility were of two kinds. One respected faith and the other morality. His infallibility, in the former, was convicted of schism, heresy, deism, infidelity, heathenism, and profanity. He fostered schism, by refusing to resign the popedom for the sake of unity. He rejected all the truths of the gospel and all the doctrines of Christianity. He denied the immortality of the soul, the resurrection of the body, and the responsibility of man. The human spirit, according to this head of the church, is, like that of the brute creation, extinguished at death. Agreeable to his belief, or rather unbelief, he disregarded all the institutions of revealed religion. These principles, he held with the utmost pertinacity. According to the language of the Constantian assembly, his infallibility, actuated by the devil, pertinaciously said, asserted, dogmatized, and maintained before sundry bishops and other men of integrity, that man, like the irrational animals, became at death extinct both in soul and body.* The other imputations respected morality. The list of allegations contained seventy particulars. But twenty were suppressed for the honor of the apostolic see. John, says Labbé, 'was convicted of forty crimes.'† The Constantian fathers found his holiness guilty of simony, piracy, exaction, barbarity, robbery, massacre, murder, lying, perjury, fornication, adultery, incest, constupration, and sodomy; and characterized his supremacy as the oppressor of the poor, the persecutor of the just, the pillar of iniquity, the column of simony, the slave of sensuality, the alien of virtue, the dregs of apostasy, the inventor of malevolence, the mirror of infamy, and, to finish the climax, an incarnated devil. The accusation, says Niem, 'contained all mortal sins and an infinity of abominations.' His simony, according to the council, appeared in the way in which he obtained the cardinalship, the popedom, and sold indulgences. He gained the cardinal and pontifical

* 'Labb. 16. 178. Bruys, 4. 41. Du pin, 3. 13. Crabb. 2. 1050. Bin. 7. 1036.'

† 'Criminibus quadraginta convictus. *Labb.* 15. 1378. et 16. 154.'

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dignity by bribery and violence. He extorted vast sums by the traffic of indulgences in several cities, such as Utrecht, Mechlin, and Antwerp. He practised piracy with a high hand, during the war between Ladislas and Lewis, for the kingdom of Naples. His exactions, on many occasions, were attended with massacre and inhumanity. His treatment of the citizens of Bologna and Rome will supply a specimen of his cruelty and extortions. He exercised legatine authority for some time in Bologna, and nearly depopulated the city by barbarity, injustice, tyranny, rapine, dilapidation, and murder. He oppressed Rome and dissipated the patrimony of Peter.* He augmented former imposts and invented new ones, and then abandoned the capital to be pillaged and sacked by the enemy. His desertion exposed the women to the brutality of the soldiery, and the men to spoliation, imprisonment, assassination, and galley-slavery. He poisoned Alexander his predecessor, and Daniel who was his physician. His conduct, through life, evinced incorrigibility, pertinacity, obduracy, lying, treachery, falsehood, perjury, and a diabolical spirit.† His youth was spent in defilement and im-

* "The Roman church, and likewise the churches of Milan, of Ravenna, and of other great cities, possessed estates, not only within the limits of their own districts, but in other countries, bequeathed to them by senators, and other persons of rank and distinction, who lived in those cities. In the letters of Gregory mention is made of an estate, in the island of Sicily, belonging to the church of Ravenna; and of one, in the same island, that belonged to the church of Milan. The Roman church, by far the most wealthy of all, possessed considerable estates, not only in Calabria, in Abruzzo, in Lucania, and in other provinces of Italy; but in Sicily, in France, in Africa, in the Cottian Alps, and in most other countries. These church estates were called *patrimonies*, a word that imports, properly speaking, an estate descending to a person from his ancestors, or a family estate. The demesnes, or the private estate of the prince, were likewise called by the name of patrimony, but with the addition of the epithet, 'sacrum, sacrum patrimonium,' to distinguish it from the patrimonies of private men, as appears from several places of the twelfth Book of the Code. In like manner the church, to distinguish, and, at the same time, the better to secure her estates, called them by the name of the saint which each particular church held in most veneration. Thus the estate of the church of Milan was called the patrimony of St. Ambrose; that of Ravenna the patrimony of St. Apollinaris; and that of the Roman church *the patrimony of St. Peter.*" *Bower— Gregory* the Great, *sub init.*, note.

† '*Labb.* 16. 154, 158, 184. *Bruy.* 4. 3. *Lenfant*, 1. 281.'

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pudicity. He passed his nights in debauchery and his days in sleep. He violated married women and deflowered holy nuns. Three hundred of these devoted virgins were the unwilling victims of his licentiousness. He was guilty of incest with three maiden sisters and with his brother's wife. He gratified his unnatural lust on a mother and her son; while the father with difficulty escaped. He perpetrated the sin of Sodom on many youths, of which one, contracting in consequence a mortal malady, died, the martyr of pollution and iniquity.*

"Such was the pontiff who, according to the Florentine council, was 'the vicar-general of God, the head of the church, and the father and teacher of all Christians.' His holiness, it would appear, was indeed the father of a great many, though perhaps his offspring were not all Christians. The council of Constance indeed deposed John from the papacy. But pope Martin afterward raised him to the cardinalship, and treated him with the same honour and respect as the rest of the sacred college. His remains, after death, were honourably interred in John's church. John, with all his miscreancy, was elevated to a dignity second only to the pontifical supremacy.

"ALEXANDER *the Sixth*, in the common opinion, surpassed all his predecessors in atrocity. This monster, whom humanity disowns, seems to have excelled all his rivals in the arena of villainy, and outstripped every competitor on the stadium of miscreancy. Sannazarius compared Alexander to Nero, Caligula, and Heliogabalus; and Pope, in his celebrated Essay on Man, likened Borgia, which was the family name, to Cataline. [The full name of the man thus so fitly likened, was *Roderic Borgia.*] This pontiff, according to cotemporary historians, was actuated, to measureless excess, with vanity, ambition, cruelty, covetousness, rapacity, and sensuality, and void of all faith, honour, sincerity, truth, fidelity, decency, religion, shame, modesty, and compunction. 'His debauchery,

* 'Multos Juvenes destruxit in posterioribus, quorum unus in fluxu sanguinis decessit. Violavit tres virgines sorores, et cognovit matrem, et filium, et pater vix evasit. *Hard.* 4, 228. *Lenfan.* 1. 290. 'Il etoit clairement prouvé, qu'il avoit joui de la mere et du Fils, et que le Pere avoit eu de la peine à échapper à ses criminels desirs. *Bruy.* 4, 49. *Labb.* 16, 163. *Bin.* 7, 1035.'

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perfidy, ambition, malice, inhumanity, and irreligion,' says Daniel, 'made him the execration of all Europe. Rome, under his administration and by his example, became the sink of filthiness, the head-quarters of atrocity, and the hot-bed of prostitution, murder, and robbery.*

"Hypocrisy formed one trait in his early character. His youth, indeed, evinced to men of discernment symptoms of baseness and degeneracy. But he possessed, in a high degree, the art of concealment from common observation. His dissimulation appeared, in a particular manner, on his appointment to the cardinalship. He walked with downcast eyes, affected devotion and humility, and preached repentance and sanctity. He imposed, by these arts, on the populace, who compared him to Job, Moses, and Solomon.

"But depravity lurked under this specious display; and broke out, in secret, in sensuality, and incest. He formed an illicit connexion with a widow who resided at Rome, and with her two daughters. His passions, irregular and brutal, could find gratification only in enormity." (*Edgar's Variations of Popery*, chap. ii., *prope fin.*) "Having, with his insinuating manners, gained the affections of the mother, and robbed her of her honour, he bent all his thoughts upon making the daughters a prey to his lust as well as the mother. In the mean time the mother died, and Roderic, to whose care she had committed her two daughters, having them now in his power, as their guardian, put one of them into a monastery, and continued with the other, whom some called Rosa, and some Catherine Vanozza, the incestuous commerce, which he had begun in her mother's life time. By her he had five children, four sons, and one daughter, namely, Francis, Cæsar," (otherwise called Valentine,) "Giuffre, and another, whose name is uncertain. His daughter was called Lucretia." The licentiousness of his holiness, in its details was shock-

* 'Sannazarius illum cum Caligulis confert, cum Neronibus et Heliogabalis. *Sann.* II. *Montfaucon, Monum.* 4, 85.'

'Les debordemens publics, les perfidies, l'ambition demesurée, l'avarice insatiable, la cruauté, l'irreligion en avoient fait l'objet de l'execration de toute l'Europe. *Daniel*, 7, 84.'

'Mulieribus maxime addictus. Nec noctu tutum per urbem iter, nec interdiu extra urbem. Roma jam carnificia facta erat. *Alex.* 23, 113.'

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ing; and hardly less so was his whole pontificate, which was a continued series of the blackest crimes. But he was suddenly and righteously cut off, in drinking by mistake of some poisoned wine which himself and his son Cæsar had prepared for others. "It was universally believed, says Guicciardin, that the death of the pope was owing to poison; and, as that author informs us, it happened, according to the more common report, in the following manner. Valentine had resolved to despatch with poison Hadrian, cardinal of Corneto, one of the most wealthy of the sacred college; and being one night to sup with him, with his holiness, and other guests, in a vineyard, near the Vatican, that belonged to the said cardinal, he sent thither, before supper, some flasks of wine infected with a most deadly poison. These flasks were delivered to the waiter, with strict orders not to open them for any person whatever. In the mean time the pope arrived, and being overcome with thirst, as the season was extremely hot, he asked for something to drink. As the waiter, who was trusted with the wine, had not been let into the secret, he imagined that it was some of the choicest, and presented his holiness with it. While the pope was drinking, Valentine arrived, and took a draught of the same wine. The poison operated immediately; the pope was carried for dead to the pontifical palace, and his son after him in the same condition.* Such is the account Guicciardin gives us of Alexander's death; and from that account it does not appear that the pope was privy to the affair. But by other authors the plot is charged upon the father as well as the son. Alexander, says cardinal Bembo, died on the 18th of August, having by a mistake of the waiter, drank the poison which he had privately ordered to be given to his intimate friend, cardinal Hadrian, in whose gardens he supped with his son Cæsar. It providentially happened, that they who had despatched, with poison, so many illustrious persons, in order to possess themselves of their treasures, and designed to have added their intimate friend and their guest to the rest, should, by the same means, have destroyed themselves instead of him.† Tomaso Tomasi writes, that the pope intended to have poisoned all

* Guicciardin, 1. 5.

† Bembo, 1. 6.

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the rich cardinals, as well as the cardinal of Corneto, and seize on their wealth, as he stood in great want of money for his expedition against Tuscany; that he invited them, with that view, to sup with him and his son, in a vineyard near the Vatican, that belonged to the said cardinal of Corneto; that Valentine consigned the poisoned wine to the head waiter and acquainted him with the whole; but that the pope arriving in his absence, and asking for something to drink, the under-waiter, who had received no instructions, gave him some of the poisoned wine, imagining, as it was set apart, that it was reserved for his holiness. Tomasi adds, that the pope had scarce sat down to supper, when being seized with a racking pain in his bowels, he fell off his chair, and was taken up and carried to his palace for dead.*

"He died the next day, the 18th of August, in the seventy-second year of his age, when he had held the see eleven years and sixteen days: his body, all swelled, black, and shockingly disfigured, was carried to St. Peter's, in order to be there interred, the people crowding, with incredible joy, about it, and congratulating each other upon their being, at last, delivered from one who, with his immoderate ambition, and unexampled treachery; with innumerable instances of horrid cruelty, of monstrous lust, and unheard of avarice, exposing all things to sale, both sacred and profane, had, like a venomous serpent, intoxicated the whole world. Such is the portrait Guicciardin has left us of this pope.†

"I shall pass over, in silence, the many shocking instances that occur in history of his holiness's 'monstrous lust,' but cannot help taking notice of his being strongly suspected of incest with his own daughter, and his having, in his amour with her, his two sons, the duke of Gandia and Valentine, for his rivals. This gave occasion to several pasquinades, and, among the rest, to the following famous distich of Pontanus, written by way of epitaph for Lucretia's tomb:

'Hoc jacet tumulo Lucretia nomine, sed re
Thais; Alexandri filia, sponsa, nurus.'

* 'Tomasi apud Gordon. Vita Alex. p. 361, et seq.'
† Guicciard. l. 5.

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He is charged with the same crime by the celebrated Sannazar, in the following lines:

'Humana jura, nec minus coelestia,
Ipsosque sustulit Deos;
Ut scilicet liceret heu sceleus! Patri
Natae sinum permingere.'*

"His holiness, says Burchardus, was a great lover of women, and in his time the apostolic palace was turned into a brothel, a more infamous brothel than any of the public stews. He then tells us of an entertainment given by Valentine, in the apostolic palace, to fifty of the most noted harlots then in Rome, and describes, perhaps too minutely, the obscenities practiced on that occasion, in the presence of the pope, and his daughter Lucretia.† In short, none of the Eastern, none of the Roman emperors, however lewd and debauched, exceeded Alexander in lewdness and debauchery.‡

"As for his 'unheard-of avarice,' he stuck at nothing to accumulate wealth wherewithal to feed the extravagance of his unnatural brood, and raise them to the highest pitch of grandeur. It was a common practice, says Guicciardin, both with the father and the son, to dispatch with poison, not only those whom they had resolved to sacrifice to their revenge and jealousy, but all other persons whose wealth tempted their unhallowed avarice, not sparing cardinals, nor other courtiers, nor even their most intimate friends, and their most faithful and useful ministers.‖ Innumerable instances are to be met with in the writers of these unhappy times, especially in Tomasi and Burchardus, of persons thus dispatched, and charged, after their death, with crimes, for which, it was pretended, that they had forfeited their estates; and thus were they twice most barbarously murdered.§

"In simony¶ he far surpassed all his predecessors; ex-

* Sanna. l. 2. Epi. 29.
† 'Burchard. Diar. p. 77. ibid.' ‡ 'Tomasi, p. 187.'
‖ 'Guicciard. l. 5.' § 'Buchard. et Tomasi, *ubi supra.*'
¶ "*Simony* — the crime of buying or selling ecclesiastical preferment." *Webster.* It is so called because of the resemblance it bears to the sin of *Simon Magus*, as recorded Acts viii. 18—24. "Alas, *Simon Magus* has left far more indisputable successors, than *Simon Peter* has done: especially in that church which grounds its claims on succeeding to St. Peter's authority; but not in that church alone." *Scott's Notes, in loco.*

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posing to sale all ecclesiastical preferments, dignities, benefices, and even bishoprics; nay, and admitting none into the sacred college, but such as had purchased that dignity with ready money; which gave just occasion to the following pasquinade:

> 'Vendit Alexander claves, altaria, Christum.
> Emerat ille prius, vendere jure potest.'

To conclude; all, who speak of Alexander, seem to agree in this, that for lust, avarice, cruelty, treachery, and perfidiousness, he scarce ever had his equal." (*Bower's History of the Popes*—Pope *Alexander* VI.)

But let these citations suffice. "Such themes of history as the Popes of Rome are paragons of wonder, with no parallel in the universe. Their like never was and never will be. *Simillimi sibi omnes;* they are all like themselves alone. They are the greatest usurpers, the most unprincipled despots, the most cunning politicians, the most sublime impostors, the most consummate hypocrites, often the worst infidels, and, with some shadows and degrees of exception, the worst human beings, as a class, whose horrible system of wickedness, called in scripture THE MYSTERY OF INIQUITY, produced through many centuries, ever scourged and cursed this world of apostasy, delusion, and sin." (*Bower's History of the Popes*—Introduction by the American editor, vol. i., p. v.)

"It might, of course, be expected that the examples thus set by the occupants of the vaunted *Holy* See, the boasted successors of St. Peter, would be imitated by the inferior orders of clergy, who were taught to regard the popes as their spiritual sovereign and head, as the vicegerents of God upon earth." Accordingly we find, by the records of ecclesiastical history, that the dark and dismal time was not slow to come, when "a universal corruption of morals had invaded the monks and the clergy. 'The houses of the priests and monks,' says the abbot Alredus, 'were brothels for harlots, and filled with assemblies of buffoons; where, in gambling, dancing, and music, amid every nameless crime, the donations of royalty, and the benevolence of princes, the price of precious blood,

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were most prodigally squandered."* (*Dowling's History of Romanism*, book iv., chap. iv., § 39.)

"*Atto's* language, on this topic, is equally striking. He represents some of the clergy as sold in such a degree to their lusts, that they kept filthy harlots in their houses. These, in a public manner, lived, bedded, and boarded with their consecrated paramours. Fascinated with their wanton allurements, the abandoned clergy conferred on the partners of their guilt, the superintendence of their family and all their domestic concerns. These courtezans, during the lives of their companions in iniquity, managed their households: and, at their death, inherited their property. The ecclesiastical alms and revenues, in this manner, descended to the accomplices of vile prostitution.† The hirelings of pollution were adorned, the church wasted, and the poor oppressed by men who professed to be the patrons of purity, the guardians of truth, and the protectors of the wretched and the needy.

"*Damian* represents the guilty mistress as confessing to the guilty priest.‡ This presented another absurdity and an aggravation of the crime. The formality of confessing what the father confessor knew, and receiving forgiveness from a partner in sin, was an insult on common sense, and presented one of the many ridiculous scenes which have been exhibited on the theatre of the world. Confession and absolution in this way were, after all, very convenient. The fair penitent had not far to go for pardon, nor for an opportunity of repeating the fault, which might qualify her for another course of confession and remission. Her spiritual father could spare her blushes; and his memory could supply any deficiency of recollection in the enumeration of her sins. A minute recapitulation of time, place,

* "'Fuisse clericorum domos prostibula meretricum conciliabulum histrionum, ubi aleae, saltus, cantus, patrimonia regum, eleemosynae principum profligarentur, imo pretiosi sanguinis pretium, et alia infanda.' (*Alredus*, cap. ii.)"

† 'Quod dicere pudet. Quidem in tantâ libidine mancipantur, ut ob scoenas meretriculas suas simul in domo secum habitare, uno cibum sumere, ac publice degere permittant. Unde meretrices ornantur, ecclesiae vestantur, pauperes tribulanter. *Atto*, Ep. 9. *Dachery*, i. 439.'

‡ 'Les coupables se confessent à leurs complices, qui ne leur imposent point de penitences convenables. *Damian in Bruy.* 2. 356. *Giannon*, X. § 1.'

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and other circumstantial trifles would be unnecessary. The rehearsal of the delicious sin might, to both, be very amusing. The sacrament of confession, in this manner, would, by recalling the transaction to mind, become very edifying, and afford a renewal of the enjoyment. This mode of remission was attended with another advantage, which was a great improvement on the old plan. The confessor, in the penance which he prescribed on these occasions, exemplified the virtues of compassion and charity. Christian commiseration and sympathy took place of rigour and strictness. The holy father indeed could not be severe on so dear a friend; and the lady could not refuse to be kind again to such an indulgent father. Damian, however, in his want of charity and liberality, saw the transaction in a different light; and complained in bitterness of this laxity of discipline, and the insult on ecclesiastical jurisdiction and on rational piety.

"This adultery and fornication of the clergy degenerated, in many instances, into incest and other abominations of the grossest kind. Some priests, according to the council of Mentz in 888, 'had sons by their own sisters.'* The council of Nicea and some other of a later date, through fear of scandal, deprived the clergy of all female company, except a mother, a sister, or an aunt, who, it was reckoned, was beyond all suspicion. But the means intended for prevention were the occasion of more accumulated scandal and more heinous criminality. The interdiction was the introduction to incestuous and unnatural prostitution. The council of Mentz, therefore, in its tenth canon, as well as other cotemporary and later synods, had to forbid the clergy the society of even their nearest female relations." (*Edgar's Variations of Popery*, chap. xviii., *post medium.*)

"In the tenth and eleventh centuries, concubinage was openly practised by the clergy, and it was regarded by popes and prelates as a far less crime to keep a concubine than to marry a wife. 'Any person, clergyman or layman, according to the council of Toledo in its seventeenth canon, who has not a wife but a concubine, is not to be re-

* 'Quidam sacerdotum cum propriis sororibus concumbentes, filios ex eis generassent. *Bin.* 7, 137. *Labb.* 11, 586.'

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pelled from the communion, if he be content with one.* And his *holiness* pope Leo, the vicar-general of God, confirmed, in the kindest manner and with the utmost courtesy, the council of Toledo and the act of the Spanish prelacy.† Such was the hopeful decision of a Spanish council and a Roman pontiff: but, ridiculous as it is, this is not all. The enactment of the council and the Pope had been inserted in the Romish body of the Canon Law edited by Gratian and Pithou. Gratian's compilation indeed was a private production, unauthenticated by any pope. But Pithou published by the command of Gregory XIII., and his work contains the acknowledged Canon Law of the Romish church. His edition is accredited by pontifical authority, and recognized through popish Christendom. Fornication therefore is sanctioned by a Spanish council, a Roman pontiff, and the canon law.'" (*Dowling's History of Romanism*, book iv., chap. iv., § 41.)

In this manner is fornication, in the Romish clergy, not only tolerated but also preferred to matrimony. It is therefore no strange thing at all, only what might be expected of many of them at least, if they do live lives of debauchery, and justify themselves in their sin by laws of their own making, and these flatly contrary to the express laws of God!—What then can be expected of the *common people*, whose exemplars they are, and whom they profess to instruct in the religion of Jesus Christ? Doubtless they are as good as the instructions which they receive are suited to make them, notwithstanding that their personal religion, as to the great mass of its professors, may be a thing of little or no value, mostly made up of mere external observances. It may, indeed, be all the religion which they feel to need; and it may be thought, by both themselves and their teachers, to be to all intents and purposes sufficient. And so indeed it is, if the teaching of their spiritual guides may be depended on. One of their canonized saints, namely, "*St. Eligius*, a great man of his age, says, '*He is a good Christian who comes often to*

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* 'Christiano habere licitum est unam tantum aut uxorem, aut certe loco uxoris concubinam. (*Pithou*, 47. *Giannon*, V. 5. *Dachery*, 1, 528. *Canisius*, 2, 111.)'

† 'Confirmatum videtur auctoritate Leonis Papæ. *Bin.* 1, 737.'

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church, and brings his offering to be laid on the altar of God; who does not taste of his produce till he has first offered some of it to God; who, as often as the holy solemnities return, keeps himself for some days before, pure even from his own wife, so that he may come to the altar of God with a safe conscience; and who finally has committed to memory the Creed, or the Lord's Prayer.—Redeem your souls from punishment, while ye have the means in your power—present oblations and tithes to the churches, bring candles to the holy places, according to your wealth—and come often to the church, and beg suppliantly for the intercession of the saints. If ye do these things, ye may come with confidence before the tribunal of the eternal God, in the day of judgment, and say: Give, Lord, for we have given.' ['We see here a large and ample description of the character of a *good Christian*, in which there is not the least mention of the *love of God*, *resignation* to his will, *obedience* to his laws, or *justice*, *benevolence*, and *charity* towards men; and in which the whole of religion is made to consist in *coming often to the church*, *bringing offerings to the altar*, *lighting candles* in consecrated places, and such like vain services.' (*Mosheim's Ecclesiastical History*, cent. vii., part ii., chap. iii., § i. note (2).)

VI. Another among the principal claims which the Roman Catholics make for their church, is that of *unity*. "So vast a multitude [as that of the whole church], although scattered far and wide," say they, "is called One, for the reasons mentioned by St Paul in his epistle to the Ephesians; for he proclaims that there is but *One Lord*, *one faith*, *one baptism*. *Eph.* iv. 5. (*Catechism of the Council of Trent.* part i., chap. x., quest. x.) "It [the church] is in all points a Monarchy tending every way to unity, but one God, but one Christ, but one Church, but one hope, one faith, one baptism, one head, one body. *The unity of the Church commended so much unto us, consisteth in that mutual fellowship of all Bishops* [and consequently all Christians] *with the see of Peter* [that is, with the Bishop of Rome]." (*Rhemish Testament*, annotation on *Eph.* iv. 5.)

I answer. By the Church here, it must be observed, the Roman Catholics mean their own church, considered by

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them as the church of Jesus Christ. And by the *unity* of the church, as here by them described, they manifestly mean *its visible oneness throughout the world under a visible head, viz. the pope of Rome.* Such indeed is the unity of the church of Rome, but is it the unity of the church of Jesus Christ? Those who say it is, hold an opinion which "is manifestly contradicted by the language of the apostles, who, while they teach that there is but one Church, composed of believers throughout the world, think it not at all inconsistent with this to speak of 'the Churches of Judea,' 'of Achaia,' 'the seven Churches of Asia,' 'the Church at Ephesus,' &c. Among themselves the apostles had no common head; but planted Churches and gave directions for their government, in most cases without any apparent correspondence with each other. The popish doctrine is certainly not found in their writings, and so far were they from making provision for the government of this one supposed Church, by the appointment of one visible and exclusive head, that they provide for the future government of the respective Churches raised up by them, in a totally different manner, that is, by the ordination of ministers for each Church, who are indifferently called bishops, and presbyters, and pastors. The only unity of which they speak is the unity of the whole Church in Christ, the invisible Head, by faith; and the unity produced by 'fervent love toward each other.'" (*Watson's Theological Institutes*, part iv., Chap. i.)

Further. In the same description which they give us of their Church's unity, the "mutual fellowship" they speak of I understand to imply withal *agreement among themselves.* But, while Romanists boast of their unity, and are ever ready to charge protestants, as heretics, with "horrible divisions, dissentions, combats, contentions, diversities among themselves," (*Rhemish Testament*, annot. on *Phil.* iii. 15,) are they themselves, in their own ranks, perfectly harmonious?* "The Romish community,

* "Yes! harmonious in heresy, mischief, and all evil!" *Dr. Brownlee's* Doctrinal Decrees and Canons of the Council of Trent, note p. 197.

"It is a singular fact that the Roman Church, which boasts so much of her unity, and is ever charging the Reformed with being Calvinists,

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though it proudly boasts of its peaceful and harmonious state, is full of broils and contensions of every kind. The Franciscans and Dominicans contend vehemently, respecting various subjects. The Scotists and Thomists wage eternal war. The bishops never cease to wrangle with the pontiff and his congregations, respecting the origin and limits of their power. The French, the Flemings and others openly oppose the Roman pontiff himself, and his supremacy: and he inveighs against them as often as he deems it safe and necessary, with energy and spirit, and at other times cautiously and circumspectly. The Jesuits, as they from the beginning laboured successfully to depress all the other religious fraternities, and also to strip the Benedictines and others that were opulent of a part of their wealth, so they inflamed and armed all the fraternities against themselves. Among these, the Benedictines and Dominicans are their most virulent enemies; the former fight for their possessions; the latter, for their reputation, their privileges, and their opinions. The contensions of the schools respecting various doctrines of faith, are without number and without end. All these contests the sovereign pontiff moderates and controls, by dexterous management and by authority, so that they may not too much endanger the church; to adjust and terminate them, — which would perhaps be the duty of a vicegerent of our Saviour, — he has neither power nor inclination." (*Dr. Mosheim's Ecclesiastical History*, cent. xvi., sec. iii., part i., chap. i. § 30.)

The pages of history, regarding the Roman Catholics, amply tell the story of their disagreements. But, in such a system as theirs is, it would be passing strange if they were not even very extensively united. It must therefore be confessed that, notwithstanding all their quarreling among themselves, as known to all the world, there is

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Lutherans, &c., is, in reality, divided into numerous conflicting sects, each *sworn* to uphold the peculiar sentiments of its founder. If there is one principle more essential than another to the Reformation, it is that of entire independence of all masters in the faith: 'Nullius addictus jurare in verba magistri.'" *Pascal's Provincial Letters*, (translated by M'Crie,) p. 86, note. Edit. New-York, 1853.

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among them in fact, after all, no inconsiderable amount of harmony, such as it is. And so there is among demons.

> "————Devil with devil damn'd
> Firm concord holds."—*Milton's Parad. Lost*, b. ii.

VII. A further claim which the Romanists urge for their church, is that of *catholicity*, i. e. *universality*. "Holy *Catholic* Church," "Sanctam *Catholicam* ecclesiam," (*Pope Pius' Creed*,) is the style they always use in regard to their church.

"Unlike human republics, or the conventicles of heretics," say they, "she [the church] is not circumscribed within the limits of one single kingdom, nor is she confined to one class of men; but embraces in the bosom of her love all mankind, whether they be barbarians, or Scythians, or slaves, or freemen, or males or females. She is also called universal, *because, like those who entered the ark, lest they should perish in the flood, all who desire to attain eternal salvation must cling to and embrace her.*" (*Catechism of the Council of Trent*, part i., chap. x., quest. xiv.)

Here, (as by the church they ever mean themselves,) the implied doctrine is that, as Noah's ark contained all the temporally saved from the deluge, *so the Roman church, with no less universality, contains all the spiritually saved:* in other words, that all who do not "cling to and embrace" this their so-called Roman *Catholic* Church, *are destined to eternal perdition.* It matters not who they are, whether of the Greek Church, or of any of the denominations of protestants; howsoever eminent they may be for powers of mind, and learning, and piety, and heavenly gifts, and extensive usefulness, as they are not within the enclosure of their self-styled universal Church she numbers them among the finally lost. But is it so, that the church of the *Roman* Catholics is the catholic or universal church? I answer, it can only be so in name: to think otherwise, is to do so in direct opposition to plain matter of fact. "The European, Asiatic, and African denominations that dissented from Popery were four times more numerous than the partisans of Romanism, when, prior to the Reformation, the Papacy shone in all its glory.

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Popery, instead of universality, which is its vain but empty boast, was never embraced by more than a fifth part of Christendom. The West and especially the East were crowded by the opponents of the Romish despotism and absurdity." (*Dr. Edgar's Variations of Popery*, chap. i., *in fine.*)

"The Church of Rome cannot, without absurdity or impiety, be called the Catholic Church; because she is no more the *universal* church than the Roman jurisdiction is the whole world. There is great arrogance in the Church of Rome in confining the name Catholic to themselves; and there is much inconsistency in Protestants in conceding the use of this name to them, unless by proper qualifying terms. No well informed Protestant, nay, no Protestant at all, ever supposes that the *catholic* church, in which he expresses his *belief*, in reciting the creed, is any other than the *universal* church of Christ,* and most certainly not the Church of Rome. And if, in the ordinary course of life, Protestants speak of the *Catholic chapel*, the *Catholic* question, or the like, they use that term, not in reference to its ecclesiastical sense, but as a synonyme for *Roman* Catholic. The advantage, however, which popish writers take of this indifference, the additional claim to exclusive catholicity which they affect to establish on this inadvertence, or by perverting the usual sense of it, should be a caution to Protestants never to use the word but with a sufficient explanatory accompaniment. Papist is the correct generic term. And the use made of the word catholic, in order to pervert unwary Protestants, is a reason why more precision should be observed in its use. With the uninformed and unsuspecting Protestant, for instance, it is argued, 'You believe in the holy catholic church, according to your own creed; now ours is the Catholic Church, as both you and we call it; *you*, therefore, *believe* in ours, as the true holy catholic church: that

* "The universal Church of Christ, is wheresoever the gospel or doctrine of salvation is embraced, and not tied to the city or congregation of Rome, which when it was a member of Christ, was a particular Church, and not the universal Church. Rome is not the universal Church, nor any sound part thereof: but the whore of Babylon, the seat of Antichrist. *Apoc.* xvii. 18." *Dr. Fulke's Confutation of the Rhemish Testament, Luke* xxiv. 47.

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your practice might be consistent with your faith, you should therefore leave the Protestant, and come over to the church in which you yourself profess to believe.' This artifice is used, and has staggered some: and the design is to confound, ensnare, and lead captive. Protestants may, therefore, without just cause of offence, use the words popery, papal, and papist, because the word catholic, without an appellative, is too vague, and has been used to deceive. Till this practice therefore is given up, and the word catholic relinquished as belonging to the Church of Rome, Protestants may, without cause of offence, but defensively, call those papists who adhere to Rome, their system popery, and their doctrines and acts, papal or popish. This is the clearest distinction, and ought not to give offence, on account of its derivation from their spiritual father, the pope of Rome, and because it is not a name which Protestants have invented, but received from Romanists themselves." (*Dr. Elliott's Delineation of Roman Catholicism*, book iii., chap. ii., *sub init.*)

VIII. Yet another claim which the Romanists urge in favour of their Church, is that of *apostolicity*. "The holy Catholic and *apostolic* Roman Church," is their language in speaking of their own church of Rome. "Sanctam Catholicam, et *apostolicam* Romanam ecclesiam." (*Creed of Pope Pius* iv.)

"Her *doctrines*," say they, "are truths neither novel nor of recent origin, but delivered of old by the apostles, and disseminated throughout the whole world. The Holy Ghost, who presides over the Church, governs her by no other than *apostolic ministers*; and this Spirit was first imparted to the apostles, and has, by the supreme goodness of God, always remained in the Church." (*Catechism of the Council of Trent*, part i., chap. x., quest. xv.)

All this, you understand, they say only of their own Romish community. They here declare the apostolicity of their Church,

First, With respect to her *doctrines*; as it is asserted that they were "delivered of old by the *apostles*." The doctrines delivered by the apostles were doctrines of truth. That some part of the doctrines of the Romish church is conformable to truth, is not denied. But others of them, and no small portion of them it is, are so very far from

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being truth, that to say of their doctrines altogether as a whole that they were delivered by the apostles, is to utter a most bare-faced falsehood; as any candid person may see and know by only comparing them with the doctrines of the Bible. They here declare the apostolicity of their church,

Secondly, With respect to her *ministers;* as it is further asserted, that the Holy Ghost "governs her by no other than *apostolic ministers*." By apostolic ministers, we must understand,

1. *Holy* ministers, (for the Holy Ghost employs no other,) such in moral character as were the apostles. Are the *Romish* ministers such? By apostolic ministers, Romanists would undoubtedly have us understand,

2. Ministers of *such orders* as by the apostles were approved. But where in the New-Testament, I wish to know, do we read of such orders of ministers in the Christian church as those of *porter, reader, exorcist, acolyte, sub-deacon?* They would have us understand,

3. Such ministers as derive their authority by an *uninterrupted succession of popes and bishops from the apostles;* which succession, consequently, is called *apostolical succession.* "They contend that by an uninterrupted line of succession from the apostles, their bishops have derived their authority, in consequence of which their ministrations alone are valid, to the exclusion of all those who cannot trace their origin without interruption to this source." (*Elliott's Delineation of Roman Catholicism*, book iii., chap. ii.) But vain is all this pretension about the validity of the ministrations of Romish bishops, or the invalidity of those of others; for, as to such a succession as that for which they contend, a succession of persons in the pontifical and episcopal office, the fact is it can never be proved. And it does not seem to be of any essential importance that it should be. Do ministerial duties, performed for the salvation of men's souls, depend on such a succession or on the power of gospel truth, for their saving effects? "It is a very precarious and uncomfortable foundation for Christian hope (says Dr. Doddridge) which is laid in the doctrine of an *uninterrupted succesion* of bishops, and which makes the validity of the administration of Christian ministers depend upon such a succes-

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sion, since there is so great a darkness upon many periods of ecclesiastical history, insomuch that it is not agreed who were the seven first bishops of the church of Rome, though that church was so celebrated; and Eusebius himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns that it is no easy matter to tell who succeeded the apostles in the government of the churches, excepting such as may be collected from St. Paul's own words. Contested elections, in almost all considerable cities, make it very dubious which were the *true* bishops; and decrees of councils, rendering all those ordinations null where any *simoniacal* contract was the foundation of them, makes it impossible to prove that there is now upon earth any one person who is a legal successor of the apostles; at least according to the principles of the Romish church. Consequently, whatever system is built on this doctrine must be very precarious." (*Buck's Theological Dictionary*, art. *Succession uninterrupted.*)

How foolish then, not to say how morally wrong, it is, to make so much as they do of a succession which cannot be proved to exist! And yet it is the foolishness or wrongfulness of even some protestants also, who at least in this particular seem to be somewhat Romish. Shall we embrace non-entities, or take fictions for realities? "The idea of apostolical succession is plainly a fiction, an imposture, an absurdity. It is pagan in its origin. Archbishop Whately has given it its logical and unanswerable quietus. The apostles had no successors. They live and reign with Christ, in their writings, to the end of the world. An apostle, in the very etymology of the word, means one *sent from* the presence of another. They were all *immediately* appointed and sent as legates *á latere*, by Christ himself. They were the witnesses of his resurrection, as those who saw him after it, as well as knew him before. They were plenarily inspired and miraculously endowed, by the Holy Ghost. A successor of the apostles — is kindred to a vicar of Christ! Nor does the usurping pope more effectually supersede Christ himself, on pretence of being his vicar on earth, than those usurping prelates, who rank themselves, and urge their claim, and affect to be the successors of the apostles, do, in effect, destroy the genuine apostolicity of the true catholicity, and

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the proper autonomy of the church of God! It is no trifling error. It is a serious and shameful impiety; and time it is that the sentiment, Oxonian and Roman, Anglican or Anglo-American, were eliminated with indignation from the territories of Christendom. It is graceless — a mystification of the church of God. It is a vast confusion and an awful detriment to the souls of men; and every consideration of truth, intelligence, protestantism, manhood, philosophy, and piety, summons us to awake from so delusive and treacherous a charm." (*Dr. Samuel Hanson Cox*, in his *Continuation of Bower's History of the Popes*, vol. iii., Conclusion, *in fine*.)

IX. One more I will mention, of the principal claims made by the Roman Catholics in behalf of their Church, which is that of *infallibility;* well defined to be "the quality of being incapable of error or mistake;" in other words, "entire exemption from liability to error." (*Webster*.)

"*The Church*," say they, "*cannot err in doctrines of faith or morals*. But *as this one Church, seeing it is governed by the Holy Ghost, cannot err in delivering the discipline of faith and morals*, so all other societies which arrogate to themselves the name of Church, because guided by the spirit of the devil, are necessarily sunk in the most pernicious errors both of doctrine and morals." (*Catechism of the Council of Trent*, part i., chap. x., quest. xvi.)

The pretended infallibility of the church of the Roman Catholics is evidently thought much of by that self-righteous, boasting, uncharitable people; and among themselves at least, consequently, it must be exceedingly influential. In fact, "this is the chain which keeps its members fast bound to its communion; the charm which retains them within its magic circle; the opiate which lays asleep all their doubts and difficulties: it is likewise the magnet which attracts the desultory and unstable in other persuasions within the sphere of popery, the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks." (*Buck's Theological Dictionary*, art. *Infallibility*.)

But how came the church of Rome by such a God-like attribute? Romish priests profess to find it conferred in

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what our Lord said to Peter, *Luke*, xxii. 31, 32: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: *but I have prayed for thee, that thy faith fail not:* and when thou art converted, strengthen thy brethren." * None but Romanists will ever see infallibility conferred on Peter here, in this text. But say they, "He calleth Peter twice by name, and telling him the Devil's desire to sift and try them all to the uttermost, as he did that night, saith that he hath especially prayed for him, to this end that his faith should never fail, and that he being once converted, should after that forever confirm, establish or uphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superior over them and the whole Church. Whereby we may learn that it was thought fit in the providence of God, that he who should be the head of the Church, should have a special privilege by Christ's prayer and promise, never to fail in faith, and that none other, either Apostle, Bishop, or Priest may challenge any such singular or special prerogative either of his Office or person, *otherwise than joining in faith with Peter, and by holding of him.* Neither was this the privilege of Peter's person, but of his office, that he should not fail in faith, but ever confirm all other in their faith. For the Church, for whose sake the privilege was thought necessary in Peter the head thereof, was to be preserved no less afterward, than in the Apostles' time. Not — that none of Peter's seat can err in person, understanding, private doctrine, or writings, *but that they cannot nor shall not ever judicially con-*

* On this "text Bellarmine lays great stress, and reasons thus: Our Saviour prayed for St. Peter in particular, 'I have prayed for thee;' *ergo*, he obtained something in particular for St. Peter. And what else could it be, but that he, as a private person, should never err from the true faith; and that, as pope, he should never teach, nor should his successors in that office ever teach, doctrines repugnant to the true faith? *ergo*, St. Peter was infallible, and the pope is as infallible as he. (Bellar. de Rom. Pont. l. 3. c. 3.) This is no argument; but a senseless, absurd, and groundless conjecture, better calculated to show that the papal infallibility cannot be proved from scripture, than to prove it from scripture. Our Saviour, it is true, prayed for St. Peter in particular, not that he might not at any time err from the true faith; but, foreseeing that he was to err, and deny him, that he might not quite lose the faith, but, returning to himself, repent of his sin, and confirm his brethren." *Bower's History of the Popes — Pelagius* II. (Vol. I., p. 385, 386, note.)

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*clude or give definitive sentence for falsehood or heresy against the Catholic faith, in their Consistories, Courts, Councils, Decrees, deliberations or consultations kept for decision and determination of such controversies, doubts, or questions of faith as shall be proposed unto them.** because Christ's prayer and promise protecteth them therein for confirmation of their brethren. And no marvel that our Master would have his vicar's consistory and Seat infallible, seeing even in the old Law the high Priesthood and Chair of Moses wanted not great privilege in this case, though nothing like the Church's and Peter's prerogative." (*Rhemish Testament, annot. in loc.*)

Thus it appears they hold, that infallibility was first conferred by Jesus Christ on Peter, and that through Peter it descended to the popes of Rome, as that apostle's successors: and so by consequence the church, as having the pope for its earthly head, is considered to be infallible, as also general councils over which the pope presides. But as we have already seen, (under the second general observation in this discourse,) relatively to the notion of the popes' being the successors of St. Peter in the see of Rome in the high office of vicar of Christ or head of the church, that there is no satisfactory evidence of the truthfulness of such a notion; so their infallibility, consequently, all falls to the ground. But suppose we turn our attention to facts, and look at them just as they are. If the church of Rome be infallible, it must doubtless appear to be infallible. If it be infallible, its infallibility must be perceptible in the doings of general councils, and in the actings of the popes. Are general councils perceived to be infallible? The well-known fact is, that general councils have even contradicted one another in instances too numerous to mention.† Moreover, the moral deformity with which

* "As for the distinction that the Pope may err personally, *but not judicially*, or *definitively*, it is vain, seeing neither of both parts, can be proved out of the Scriptures." *Fulke's Confutation of the Rhemish Testament, in loc.*

† How vain then for Romanists to pretend to their infallibility! The truth is, infallibility in man uninspired is manifestly an absurdity. "The intellectual weakness of man shows, in the clearest light, the absurdity of the claim. Human reason, weak in its operations and deceived by passion, selfishness, ignorance, and prepossession, is open to the in-

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they have been disfigured has been such as to render them a stigma on religion and man. "Many of these conventions, in point of respectability, were inferior to a modern cock-fight or bull-baiting. Gregory Nazianzen, who is a Roman saint, has described these scenes with the pencil of truth and with the hand of a master. I never, says the Grecian bishop, saw a synod which had a happy termination. These conventions, instead of diminishing, uniformly augment the evil which they were intended to remedy. Passion, jealousy, envy, prepossession, and the ambition of victory, prevail and surpass all description. Zeal is actuated rather by malignancy to the criminal than aversion to the crime. He compares the dissension and wrangling exhibited in the councils, to the quarrels of geese and cranes, gabbling and contending in confusion, and represents such disputation and vain jangling as calculated to demoralize the spectator, rather than to correct or reform. This portrait, which is taken from life, exhibits, in graphic delineation and in true colours, the genuine features of all the general, infallible, apostolic, holy Roman councils." (*Dr. Edgar's Variations of Popery*, chap. v.)

Do the popes appear to be infallible? Their errings are notorious to all the world. "The Bishop of Rome in Tertullian's time erred not only personally, but also definitively, when he acknowledged the prophecies of Montanus, Prisea, and Maximilla, and gave letters of peace to the heretical Churches of Asia and Phrygia, which had been excommunicated by his predecessor, as witnesseth Tertullian, *contra. Praxeam.* *Liberius* erred not personally, but judicially and definitively, when he subscribed to the Arians, as testifieth Athanasius. *Apolog.* 2. *Ad solitaram*

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roads of error. Facts testify its fallibility. The annals of the world proclaim, in loud and unequivocal accents, the certainty of this humbling truth. The history of Romanism, and its diversity of opinions notwithstanding its boasted unity, teach the same fact. The man who first claimed or afterwards assumed the superhuman attribute, must have possessed an impregnable effrontery. Liability to error, indeed, with respect to each individual in ordinary situations, is universally admitted. But a whole is equal to its parts. Fallible individuals, therefore, though united in one convention or society, can never form an infallible council or an infallible church." *Edgar's Variations of Popery*, chap. v.

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vitam agentes; Hieronymn. in Catalogo. Damasus in pontificali. Marianus Scotus. Petrus Damianus epist. 15, *cap.* 16. *Honorius* did not only fall into heresy, but also in a decretal epistle, did publish and confirm the same, as was proved in the Council of Constantinople the sixth, where he was condemned for a heretic." (*Fulke's Confutation of the Rhemish Testament, Luke* xxii. 31, 32.) Who in his senses can believe in the pope's infallibility, or help looking upon such an article of belief as the grossest affront that ever was offered to human understanding, when he becomes informed of such facts as these? or when he reads "of John XXII. preaching up and propagating, both by his missionaries and his legates *á latere*, a doctrine which he himself retracted on his death-bed; of seven popes* cursing and damning, in emulation of one another, all who denied a certain tenet,† and another pope‡ as heartily cursing and damning all who maintained it, nay, and recurring to the *ultima ratio* of the later popes, the fagot, in order to *root out of the Church* (these are his very words) *so pestilential, erroneous, heretical, and blasphemous a doctrine?* This occasioned great scandal in the church, insomuch that some even took the liberty to represent to his holiness, that the decrees and constitutions of one pope could not be reversed by another. The pope replied, (and what other reply could he make?) 'That they were mistaken, since it might be proved by innumerable instances, that what had been decreed wrong or amiss by one pope or council could be rectified and amended by another.' This answer silenced them at once, says our historian: and well it might; I am only surprised that the word infallibility has ever been since heard of.‖ The

* 'Gregory IX, Innocent IV, Alexander IV, Nicolas III, Martin IV, Nicolas IV, Clement V.'

† 'That the Franciscan friars had no property, in common or in private; a question, if any ever was, *de lana caprina*. What was it to mankind? what to the Christian religion, whether a few friars had, or had not, any property? No man was the better for believing they had, no man the worse for believing they had not. And yet to read the bulls of the popes, one would think that the whole of Christianity had been at stake.'

‡ John XXII.

‖ "As for the word infallibility, it was never heard of till the twelfth century, when it was invented, by the schoolmen, to express that unac-

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Franciscan friars, who had occasioned the dispute, paid dear for it: as they continued to plead the infallibility of seven popes against that of one, and obstinately adhered to their doctrine. Pope John, losing all patience, ordered all to be burnt alive who did not receive his constitution; which was done accordingly, and many of those unhappy wretches chose rather to expire in the flames than yield. These remarkable transactions are related by several contemporary writers of unquestionable authority, and among the rest by Nicolaus Eymericus, who was inquisitor of the province of Tarragon, and has inserted them in his *Directorium Inquisitorum.*" (*Bower's History of the Popes*, vol. I., preface, pp. xvi, xvii.)

It is proper to add, that "*the moral character* of the popes" — which has been rendered perceptible to some extent already, by what has been said of the Romish claim of sanctity — "proclaims a loud negation against their infallibility. Many of these hierarchs carried miscreancy to an unenvied perfection, and excelled, in this respect, all men recorded in the annals of time. A John, a Benedict, and an Alexander seem to have been born to show how far human nature could proceed in degeneracy, and, in this department, outshine a Nero, a Domitian, and a Caligula. Several popes in the tenth century owed their dignity to Marozia and Theodora, two celebrated courtezans, who raised their gallants to the pontifical throne and vested them with pontifical infallibility.* Fifty of these viceroys of heaven, according to Genebrard, degenerated, for one hundred and fifty years, from the integrity of their ancestors and were apostatical rather than apostolical. Genebrard, Platina, Stella, and even Baronius, call them monsters, portends, thieves, robbers, assassins, magicians,

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countable privilege: an 'unfortunate word,' says a Roman Catholic writer (Mumford. Cath. Scripturist.); and so it is indeed, being often employed to vouch the greatest absurdities; and to stand alone against scripture, and authority, and reason, and common sense." *Bower's Hist. of the Popes — Plagius* II. (Vol. i. p. 386, n. *prope fin.*)

* 'Intrudentur in sedem Petri eorum amasii Pseudo-Pontifices. *Baron.* 912, VIII. *Spon.* 900. I. Genebrard, IV.'

'On ne voyoit alors plus des Papes, mais des monstres. Baronius ecrit qu' alors Rome etoit sans Pape. *Giannon*, VIII. 5. An. Eccl. 345.'

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murderers, barbarians, and perjurers. No less than seventeen of God's vicars-general were guilty of perjury. Papal ambition, usurpation, persecution, domination, excommunications, interdicts, and deposition of kings have filled the earth with war and desolation." (*Edgar's Variations of Popery*, chap. v.)

Such are some of the lofty, the arrogant claims, which the Romanists make in behalf of their church, in all of which they are exclusive. They do not admit them to belong to any church but their own. In their own estimation, their own church alone is the *mother* church, the *mistress* church; she alone, of all Christian churches, authoritatively *pardons sins*, and *works miracles*; she alone is *one*, is *holy*, is *catholic* or *universal*, is *apostolical*, *infallible*. And from these false premises they self-complacently conclude *that their church is the only true church on Earth:** and consequently, that all other churches are false churches, made up only of heretics and schismatics and unbelievers, professors of false religion, in the way to inevitable destruction: and consequently, further, *that out of their church there is no salvation;* as indeed they scruple not to say expressly—"One holy, Catholic, and apostolic church [meaning their own Romish church], *out of which there is no salvation.*" *Bull of Pius* V., ordaining and announcing the Damnation and Excommunication of Elizabeth, Queen of England, and her Adherents; in *Bower's History of the Popes*, vol. III., p. 482.

After what has been advanced in this discourse, of the high and arrogant claims of the Roman Catholics in favour of their church, we perceive withal what is their leading ambition, *viz. universal dominion.* As in their own estimation, their church is *the church universal*, and their pope *the universal bishop*, high in pretensions and claims of supremacy as "head of the whole Church," as well as

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* The church militant is by them described "'as a body of men *united in the profession of the same christian faith*, and *communion of the same sacraments*, under the government of lawful pastors, *and particularly of the Roman pontiff*, Christ's only vicar on earth.' Bellarmine, de Eccles. militante, c. 2." (*Cramp's Text-Book of Popery*, chap. ii., p. 43.) Here again, by the way of a pretended but false definition of the church of Christ on Earth, they would have it appear that themselves are *the only true church.*

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"sovereign of the whole Earth," they naturally and of course aspire after a dominion as extensive as are their largest pretensions and claims. After this they have been labouring, with a degree of zeal worthy of a far better object, for many past ages. May God almighty save the world from their iron-handed domination.

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DISCOURSE II.

THE UNAUTHORIZED POSITION OF THE ROMAN CATHOLICS RELATIVE TO THE RULE OF CHRISTIAN FAITH.

2 THESS. ii. 1–12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

FOLLOWING the order proposed for the delivery of this course of discourses, I have for my present subject, *the unauthorized position of the Roman Catholics relative to the rule of Christian faith.*

The rule for Christian faith among the Roman Catholics, which by them is held to be the only true one, consists of *Scripture and tradition*, as they themselves have declared thus: "The sacred, holy, œcumenical and general council of Trent, lawfully assembled in the Holy Spirit, the three legates of the Apostolic See [the cardinals De Monte, Santa Croce, and Pole,] presiding therein; having constantly in view the removal of error and the preservation of the purity of the gospel in the church, which gospel, promised before by the prophets in the sacred Scriptures, was first orally published by our Lord Jesus Christ, the

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Son of God, who afterwards commanded it to be preached by his apostles to every creature, as the source of all saving truth and discipline; and perceiving that this truth and discipline are contained *both in written books and in unwritten traditions*, which have come down to us, either received by the apostles from the lip of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; following the example of the orthodox fathers, *doth receive and reverence*, WITH EQUAL PIETY AND VENERATION, *all the books*, as well of the Old as of the New Testament, the same God being the author of both — AND ALSO THE AFORESAID TRADITIONS, pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit and preserved in the Catholic church by continual succession." Sacro-sancta œcumenica et generalis Tridentina Synodus, in spiritu sancto legitimè congregata, praesidentibus in ea eisdem tribus Apostolicae Sedis Legatis, hoc sibi perpetuò ante oculos proponens, ut sublatis erroribus, puritas ipsa Evangelii in Ecclesia conservetur: quod promissum antè per Prophetas in Scripturis sanctis, Dominus noster Jesus Christus Dei Filius, proprio ore primûm promulgavit; deindè per suos Apostolos, tamquàm fontem omnis et salutaris veritatis, et morum disciplinae, omni creaturae praedicari jussit: perspiciensque hanc veritatem et disciplinam contineri *in libris scriptis, et sine scripto traditionibus*, quae ab ipsius Christi ore ab apostolis acceptae, aut ab ipsis Apostolis, Spiritu sancto dictante, quasi per manus traditae, ad nos usque pervenerunt; orthodoxorum Patrum exempla secuta, *omnes libros* tam veteris quàm novi Testamenti, cùm ultriusque unus Deus sit auctor, *necnon traditiones ipsas*, tum ad fidem, tum ad mores pertinentes, tamquàm vel oretenus à Christo, vel à Spiritu sancto dictatas, et continuâ successione in Ecclesia Catholica conservatas, *pari pietatis affectu ac reverentiâ suscipit, et veneratur.* (*Decreta et Canones Concilii Tridentini*, sess. iv. *Decret. de canonicis Scripturis.*)

Again they say: "All the doctrines which are to be imparted to the faithful are contained in the word of God, *which is divided into Scripture and tradition.*" (*Catechism of the Council of Trent*, preface, quest. xii.)

And again: "'If we would have the *whole* rule of Chris-

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tian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it *the traditions of the apostles*, and the interpretation of the church, to which the apostles delivered both the book and the true meaning of it.' Note on 2 Tim. iii. 16. Roman Catholic authorized Version." (*Cramp's Text-Book of Popery*, chap iii., p. 59.)

But is it so in truth, that the true and proper rule for Christian faith is made up of *Scripture and tradition*? Let the question be examined: and particularly,

I. With regard to *tradition*. "Whoever" (say they) "shall knowingly and deliberately despise the aforesaid *traditions*, LET HIM BE ACCURSED." (*Decrees and Canons of the Council of Trent*, sess. iv.) But, to examine a subject is not to despise it, unless it deserves to be despised.

Tradition, in the common acceptation of the term, and as the term is used by the Roman Catholics, is something delivered or handed down from one person to another, through successive generations, *by oral communication, uncommitted to writing*. But that tradition, in this sense of the word, properly forms any part of the true and proper rule for Christian faith and practice I deny,* for the following reasons.

First. It is not, as such, known in the Bible. Tradition, I say, is not recognized in the Bible, as forming any part of the true and proper rule for Christian faith and practice. I know, indeed, how the apostle Paul exhorted his Christian brethren at Thessalonica, saying to them — "Stand fast, *and hold* τὰς παραδόσεις *the traditions* which ye have

* "The simple statement of what Romanists mean by tradition might be enough to convince persons of common sense of the folly of depending on them. It consists of certain doctrines and precepts which Christ and his apostles are said to have spoken, but which were not committed to writing, but have been delivered from age to age by word of mouth, and have come down to us as pure as the written word contained in the gospels and epistles. And some of their doctors assert that the knowledge of Christianity might have been preserved and propagated in the world though the New Testament had never been written." *Elliott's Delineation of Roman Catholicism*, book i., chap. iii., *sub init.*

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been taught, *whether by word or our epistle.*" * 2 *Thess.* ii. 15. "The word παραδοσις, which we render *tradition*, † signifies any thing *delivered* in the way of *teaching;* and here most obviously means the *doctrines* delivered by the apostle to the Thessalonians; whether in his *preaching*, *private conversation*, or these *epistles;* and particularly the *first epistle*, as the apostle here states. Whatever these traditions were, as to their matter, they were a *revelation from God;* for they came by men who *spake* and *acted* under the *inspiration of the Holy Spirit;* and on this ground the passage here can never with any propriety be brought to support the unapostolical and anti-apostolical traditions of the Romish Church; those being matters which are, confessedly, not taken from either Testament, nor were spoken either by a *prophet* or an *apostle.*" (*Dr. Clarke's Commentary, in loc.*)

So also in chapter iii. 6, of the same epistle, the same apostle expresses himself imperatively with reference to the *tradition* those Thessalonian brethren had received. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, *and not after the tradition* την παράδοσιν which he received of us." "This evidently refers to the orders contained in the *first epistle;* and that first epistle was the *tradition* which they had received

* "Doubtless the apostle's oral 'traditions' were worthy of credence and obedience; but how should we, at this day, know any thing of them, except as they were written for our benefit? It is therefore a singular instance of the 'deceivableness of unrighteousness' in 'the man of sin,' to attempt the support of his corrupt system, by a single word in that very chapter, which most fully exposes his devices. For oral traditions, of equal authority to the written word, being the rule of its interpretation, and committed to the keeping of the church, (that is, to the Romish clergy,) has been the grand support of popery for ages: and of this fundamental principle they have no better *scriptural* proof, than this single word, and one or two more of similar import!" *Scott's Explanatory Notes, in loc.*

† "The words παράδοσις and *traditio* are used by the older ecclesiastical fathers, to denote any instruction which one gives to another, whether *oral* or *written*. In the New Testament also, and in the classical writers, παραδοῦναι and *tradere* signify, in general, *to teach, to instruct. Tradition* in this wider sense was divided into *scripta*, and *non scripta sive oralis*. The latter, *traditio oralis*, was, however, frequently called *traditio* by way of eminence." *Dr. Knapp's Christian Theology*, (translated by Dr. Woods,) Introd., sect. vii., No. iii.

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from him. It was, therefore, no *unwritten word*, no *uncertain saying*, handed about from one to another; but a part of the *revelation* which God had given, and which they found in the body of his epistle. These are the only *traditions* which the Church of God is called to regard." (*Dr. Clarke's Commentary, in loc.*)

In another place, the same apostle commends his Christian brethren for their regard to the *traditions* he had delivered to them. "Now I praise you, brethren, that ye remember me in all things, and keep τὰς παραδόσεις *the traditions*, as I *delivered* them to you." 1 *Cor.* xi. 2. To the Christian brethren at Corinth the apostle had *delivered* "certain doctrines, or rules, respecting the good order and the government of the church; and they had in general observed them, and were disposed still to do it. For this disposition to regard his authority, and to keep what he had enjoined, he commends them." (*Barnes's Notes, in loc.*)

As therefore the original Greek word παράδοσις, for which the word *tradition* is used as a translation, signifies any thing *delivered*, orally or in writing, in the way of teaching; so, as it manifestly appears, "the traditions approved in Scripture are such only as were delivered by *inspired* writers. But as for the various traditions delivered by other persons, either in the apostolic age or since that time, of which we have no account in Scripture, except a command against receiving them, we must reject all such from having a part in our religious creed. And the Church of Rome cannot adduce a single article of religion, or ordinance of worship, which she has derived from oral tradition, that is not contrary to or inconsistent with some part of the written word. Therefore it cannot be of God; for it is impious to say he commanded his servants to teach one thing with their pens, and a contrary thing with their mouths.—Besides, we have no reason to doubt that all that was delivered by the apostles of any importance was committed to writing. And although, when Paul wrote to the Corinthians and Thessalonians, he mentions the traditions that were *formerly* delivered to them by word or epistle, we have no account in Scripture that any important truths were omitted either by the evangelists or the other writers of the New Testament. That the word

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which St. Paul preached orally was afterward written by St. Luke, we learn from undoubted history, or from tradition, if this word is more pleasing to our Roman Catholic brethren. This is recorded by Irenaeus and Eusebius in the following words:—'But Luke, the follower of Paul, wrote in a book the gospel which was preached by Paul.'* Irenaeus says in the same chapter, that 'the gospel which the apostles preached, afterward by the will of God, they delivered to us in the Scriptures, that it might be the foundation and pillar of our faith.'† It was a tradition still, not in its modern and ecclesiastical sense, but in its primitive and natural sense. Nor were those things which were written done by accident, as some Roman Catholics say; they were written under the immediate providence of God, so as to be entitled to as much credit as if Christ had written them with his own hand, as is clearly declared by Augustine in the following words:—'For as many of his actions and sayings as Christ wished us to read, these he commanded to be written in a book, as if it were by his own hands. For this common bond of unity, and harmonious ministry of the members, in different offices, under one head, each should understand, and should receive the narratives of Christ's disciples in the gospel no otherwise than if he saw the very hand of Christ writing it, which was attached to his own body.' (*August. de Consensu Evangelistarum*, lib. i. c. 1.) How strange is it that the Roman Catholic divines, such as Milner, Hughes, &c., will assert that Christ never commanded the New Testament to be written, when at the same time they profess great reverence for Augustine and Irenaeus, and the many other fathers who assert that Christ commanded his followers to write the New Testament!" (*Dr. Elliott's Delineation of Roman Catholicism*, book i., chap. iii., *sub init.*)

Secondly. Tradition, as used for constituting any dis-

* "'Lucas autem sectator Pauli, quod ab illo praedicabatur Evangelium, in libro condidit.'—*Iren.*, lib. iii, c. 1. *Λουκας ὁ ακολουθος Παυλου, το επ' εκεινου κηρυσσομενον εναγγελιον εν Βιβλῳ κατεθετο.—Eus. Hist. Eccl.*, lib. v., c. 8."

† "'Evangelium quidem tunc praecaniaverunt, postea vero per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum et columnam fidei nostrae futurum.'—*Irenaeus*, lib. iii, c. 1. p. 239."

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tinct part of a standing rule for Christian faith and practice, *can form no other than an unsafe rule.* All orally traditionary matters, of whatever description, from their very nature as mere oral communications, are unavoidably *liable to variations:* just as common neighborhood stories, we know, are always liable to be varied by the suppression of circumstances or by untruthful enlargements, in passing through different hands. And these variations must be numerous and endlessly multiform, in proportion to the numbers of the persons of all sorts of dispositions and characters through whose hands such matters may happen to pass. Suppose, then, that, of the many instructions delivered by the apostles, there were some portion of them not committed to writing, which consequently must be handed down by oral tradition if handed down at all; how long, think you, would such unwritten communications be likely to travel, in such a manner, without adulteration, especially within the range of a fallen church, an apostate as well as superstitious people? Sooner or later they would become vitiated; would become more and more so in descending down the course of time; and, long before the termination of eighteen hundred years from the starting-point, not genuine apostolic doctrines or pure Christian truths, but little or nothing else than a medley of worthless notions, a mass of doctrinal corruption, of bad odor and pernicious tendency, would be likely to remain. Truthfully therefore it may be asserted that "tradition is so *uncertain* a way of conveying the knowledge either of truths or facts, that no dependence whatever can be placed on it; so that it is highly improbable, that, without written revelation, any one thing revealed to the prophets and apostles, would have been transmitted to us uncorrupted." (*Dr. Scott's Explanatory Notes*, vol. i., preface.)

"'But it will be said, in a case of so much importance as religion, men would be more careful in delivering truth than in others. Undoubtedly they ought: but who can be secure that they would? It is of equal importance to be careful in practising it too; yet we all know how this hath been neglected in the world: and, therefore, have reason to think the other hath been no less so.—But whoever made the first change, they say, must have been immediately discovered. Now so far from this, that persons

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make changes in what they relate without discovering it themselves; alterations come in by insensible degrees: one man leaves out, or varies, or adds one little circumstance; the next another; till it grow imperceptibly into a different thing. In one age a doctrine is delivered as a probable opinion; the following age speaks of it as a certain truth; and the third advances it into an article of faith. Perhaps an opposition rises upon this, as many have done. Some have said such a doctrine *was* delivered to them, others that it was not: and who can tell whether at last the right side or the wrong have prevailed? Only this is certain, that which soever prevails, though by a small majority at first, will use all means of art and power to make it appear a universal custom at last; and then plead uninterrupted tradition. But though such things as these may possibly be done in almost any age, yet they are easily to be done in such ages as were five or six of those that preceded the Reformation; when, by the confession of their own historians, both clergy and laity were so universally and so monstrously ignorant and vicious, that nothing was too bad for them to do, or too absurd for them to believe.'*

"There is much *uncertainty* arising from *the manner in which the Church of Rome propounds and explains* her traditions. She has been very sparing in her information with regard to the particular doctrines and ordinances which she has received from tradition. So far as we know, there is no publication of theirs which contains a summary of what their church believes under the head of tradition. It may be any thing or it may be nothing, for what any man can tell; for the very writing of it would destroy it as a matter of *oral* tradition; and therefore no one can tell what their tradition is. As for lay persons in the Church of Rome, they must receive it from the lips of the priest. Tradition is what the church propounds; and as this is too large a body to propound any thing otherwise than by the mouth of its official organs, every priest is the propounder of what he considers the traditions of the church. Thus there may be as many traditions as priests, all contradicting one another; for there is no authentic

* 'Abp. Secker's first sermon on popery.'

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standard to which an appeal can be made. But the *Catholic Church*, i. e., the priests, are not only the propounders, they are also the *explainers* of both the written and unwritten word; and neither Scripture nor tradition is to be considered the rule of faith otherwise than as propounded and *explained* by them. Let the articles of tradition be ever so contradictory, the explanation of a priest can reconcile them with the utmost facility." (*Dr. Elliott's Delineation of Roman Catholicism*, book i., chap. iii.)

"Oral tradition was often appealed to by Irenaeus, Clemens of Alexandria, Tertullian, (De Praeser. cap. 7,) and others of the ancient fathers, as a test by which to try the doctrines of contemporary teachers, and by which to confute the errors of the heretics. They describe it as being instruction received from the mouth of the apostles by the first Christian churches, transmitted from the apostolical age, and preserved in purity until their own times. Tertullian, in the passage above referred to, says, that an appeal to tradition is the most direct way of confuting heretics, who will often evade the force of an appeal to texts of scripture by misinterpreting them. This tradition is called by Origen κήρυγμα ἐκκλησιαστικόν, and by the Latin Fathers *regula fidei* (i. e. doctrinae Christianae) *sive veritatis*. (The latter title was given by them, more specifically, to the ancient symbols, which contained the instruction received from the apostles, and transmitted and preserved in the church.)" Thus even then, in the times of those ancient fathers, it seems, oral tradition, by some of them, began to be regarded very much as it is still regarded by the Romish church; that is, as a *principium cognoscendi* in theology. But let it be here observed that in coming to a proper decision on the subject of doctrinal tradition, in other words oral tradition as it respects Christian doctrines, (*traditio oralis dogmatica*,) so as to have correct notions of it now, "every thing depends upon making the proper distinctions with regard to *time*.

"1. In the first period of Christianity, the authority of the apostles was so great that all their doctrines and ordinances were strictly and punctually observed by the churches which they had planted. And the doctrine and discipline which prevailed in these apostolical churches were, at that time, justly considered by others to be purely

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such as the apostles themselves had taught and established. This was the more common, as the books of the New Testament had not, as yet, come into general use among Christians. Nor was it, in that early period, attended with any special liability to mistake. In this way we can account for it, that the Christian teachers of the second and third centuries appeal so frequently to oral tradition.

"2. But in later periods of the church, the circumstances were far different. After the commençement of the third century, when the first teachers of the apostolical churches and their immediate successors had passed away, and another race came on, other doctrines and forms were gradually introduced, which differed in many respects from apostolical simplicity. And now these innovators appealed, more frequently than had ever been done before, to apostolical tradition, in order to give currency to their own opinions and regulations. Many at this time did not hesitate, as we find, to plead apostolical tradition for many things, at variance not only with other traditions, but with the very writings of the apostles, which they had in their hands. From this time forward, tradition became, naturally, more and more uncertain and suspicious. And especially after the commencement of the fourth century, the more judicious and conscientious teachers referred more to the Bible, and less to tradition. Augustine established the maxim, that tradition could not be relied upon, in the ever-increasing distance from the age of the apostles, except when it was universal and perfectly consistent with itself. And long before him, Irenaeus had remarked, that no tradition should be received as apostolical, unless founded in the holy scriptures, and conformable to them. (Adv. Haer. iv. 36.)

"3. From these remarks, we can easily determine the value of doctrinal tradition in our own times. We have but little credible information respecting the first Christian churches, of as early a date as the first or second century, beside that which the New Testament gives us. And the information respecting them of a later origin is so intermingled with rumours and fables as to be quite uncertain. We cannot hope, therefore, to obtain by oral tradition any information respecting the doctrines held in the first Christian churches, beyond what we obtain from the books of

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the New Testament, the only genuine records of the early period of Christianity. Lessing affirmed, indeed, that the Christian religion would have been handed down from age to age, even if the writings of the New Testament had never existed. And true it is, that by oral tradition, by writings of a later origin, by baptism, the Lord's supper, and other Christian rites, much of Christianity might have been preserved to our own times, without the aid of the sacred books of our religion. But it is equally true, that without the New Testament any certainty with regard to the doctrines of Christianity would be impossible; the sure, historical basis of the system would be removed, and Christianity soon become greatly disfigured; as may be learned from the example of the Romish church, where the use of the Bible was limited. Christianity did, indeed, exist for some time before the books of the New Testament were written. And during that early period, while the apostles and their immediate successors still lived and taught, these books might be dispensed with by Christians without serious injury. But not so in after times.

"The reformers, therefore, justly held, that tradition is not (certainly *for us*) a sure source of knowledge respecting the doctrines of theology; and that the holy scriptures are to be received as the only *principium cognoscendi*. Cf. Walch, Untersuchung vom Gebrauche der heiligen Schrift unter den Christen in den vier ersten Jahrhunderten, Leipzig, 1779, 8vo; a work which appeared on occasion of the controversy with Lessing." (*Dr. Knapp's Christian Theology*, introd. sect. vii., No. 3.)

Thirdly. Tradition, as forming any part of a standing rule for Christian faith and practice, is *unnecessary*. If there is already in our hands a good and amply sufficient standing rule for Christian faith and practice, then any thing besides, to be received along with it as forming such a rule, is manifestly unnecessary. But such a rule we have in the *Bible*, the divine book of our sacred writings. These Scriptures are evidently from God. They are a revelation of the will of God to man, containing withal, and designedly so, a standing rule for man's faith and practice; an infallible directory for all ages of time; and, consequently, they must contain all the things which are

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necessary to be believed by man or by him done in order to salvation.*

That the Scriptures contain all the things necessary to be believed or done in order to salvation, is sufficiently proved from the testimony of the Scriptures themselves. "As our blessed Saviour is the sole author of our faith, those things, and those only, which he taught himself, and commissioned his disciples to teach, are objects of faith. What his doctrines were, we find in no less than *four* accounts of his life and preaching given in the gospels. To what belief his disciples converted men, we find in the Acts. What they taught men after their conversion, we read in the epistles. That the inspired writers intended to give a full account, or at least sufficiently so, we have abundant proofs. — When St. Paul sets forth the advantages that Timothy had by a religious education, he says, 'That from a child he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith which was in Christ Jesus,' 2 *Tim.* iii. 15. He also says, in reference to the Old Testament, 'All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,' 2 *Tim.* iii. 16, 17. St. Luke, in the beginning of his gospel, tells us, that 'having a perfect knowledge of those things that were believed among Christians, he had undertaken to set forth a declaration of them, that they might know the certainty of those things in which they had been instructed,' *Luke* i. 3, 4. St. John informs us, in the conclusion of his gospel, 'And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name,' *John* xx. 30, 31. From the passage in Luke it appears, that what was written by Luke alone was sufficient to

* "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to Salvation." *Book of Common Prayer*, of the Prot. Episc. Church, U. S. A., art. VI. of the *Articles of Religion*.

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afford *certainty* in those things in which Christians had been instructed. From the passage in John it is clear that what was then written was sufficient to enable people to *believe*, and to lead them to *life* eternal. Besides, the Old Testament was *able*, or *sufficient*, to make Timothy *wise unto salvation*, through faith in Christ; and also that a Christian might be *perfect*, or *completely taught*, so as to be *thoroughly furnished* toward the pursuit of *every good word* and *work*. — Now as it appears to have been the intention of the evangelists to relate every thing *necessary and useful for salvation*, (although they did not write every thing that Christ said and did, for then the world could not contain the things that would be written,) we cannot suppose that they failed in accomplishing what they had undertaken; especially since Christ had promised them that 'the Spirit would bring all things to their remembrance, whatsoever he had said unto them,' *John* xiv. 26. Could they, after all, forget any part that was material, or necessary? That any of them should do so is strange; but much more so that they all should. That Luke, the writer of the Acts, should omit any thing of importance, still adds to the wonder; and that no one of the many epistles written to instruct the churches in their faith and duty, should supply this defect, is beyond all belief. Nor do the apostles give us any hint of their leaving any thing with the church, to be conveyed down by oral tradition, which they themselves had not put in writing. They sometimes, it is true, refer to such things as they had *delivered* to particular churches; but by *tradition* in the apostles' days, and for some ages after, nothing more was meant than the *conveyance* of the faith, and not any unwritten doctrines." (*Dr. Elliott's Delineation of Roman Catholicism*, book i., chap. ii., *prope initium.*)

But tradition is of the utmost importance to the Roman Catholics. There are in their church many opinions and practices for which, confessedly, no warrant can be produced from the inspired Scriptures. Suppose then that a protestant comes in contact with Roman Catholics in such a manner that he has occasion to speak of some of those unwarranted opinions or practices of theirs, urging that they are without scriptural authority; his Romish antago-

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nists have a ready reply, viz. that they have received them by tradition from the apostles. Thus tradition is made to take the place of argument and evidence; it supercedes reasoning, and answers many objections. And is it strange that it should do all this, in the hands of those who hold it to be a part of the word of God, and whose church by bold decree (the decree of the council of Trent, as we have seen,) has declared to the world that they receive it with the same piety and veneration that they do the holy Scriptures themselves?* With such a method as this for proving things, how easy it must be for them to establish, to their own satisfaction, whatever they please to undertake! and thus, like the scribes and Pharisees of old, render the word of God of none effect by their tradition!

The question is still before us,

II. Relative to the other part of the rule of faith of the Roman Catholics, which we have under consideration, *viz.* their *Scripture.* It is proper to observe, that the term *Scripture*, like the word from which it is derived, *viz.* the Latin *Scriptura*, primarily signifies *a writing*, that is, *any thing written.* But *appropriately*, it is commonly used to

* "Some great doctors of the Church of Rome declare tradition to be *superior* to the written word. It is true that this is not authorized by the express decision of the Council of Trent, which makes tradition only *equal* to Scripture. Yet the true spirit of popery, apart from some of her formal decrees, gives quite too much countenance to the exaltation of tradition above Scripture. Accordingly some of the most devoted sons of Rome have unequivocally placed tradition above Scripture. Thus Cardinal Baronius teaches: 'Tradition is the foundation of Scriptures, and excels them in this; that the Scriptures cannot subsist unless they be strengthened by traditions; but traditions have strength enough without Scriptures.' (*Baron., an.* lviii. n. 2.) Linden says: 'Traditions are the most certain foundations of faith, the most sure ground of the sacred Scriptures, the impenetrable buckler of Ajax, the suppressor of all heresies. On the other side, the Scripture is a vase of wax, a dead and killing letter without life, a mere shell without a kernel, a leaden rule, a wood of thieves, a shop of heretics.' (*Linden, Panopl.* lib. i. c. 22, &c.) Bishop Canus gives the following reason why traditions are to be preferred to the Bible: 'Because tradition is not only of greater force against heretics than the Scriptures, but almost all disputation with heretics is to be referred to traditions.' (*Canus, Loc. Theol.*, lib. iii. c. 3.) See much more to the same purpose in M'Gavin's Prot., vol. i. p. 678; and in Via Tuta et Via Devia, edit. 1818, pp. 300–309." (*Elliott's Roman Catholicism*, book i., chap. iii.)

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denote the writings of the Old and New Testament. These books are called the *Scriptures* by way of eminence, as being the most important of all writings. They are called the *sacred* or *holy* Scriptures, because of the sacred doctrines they contain; and sometimes *canonical* Scriptures, because, having been respectively ascertained to be authentic, they have been duly received as collectively constituting the *sacred canon*,* that is, the great moral rule in conformity to which mankind are required to live.

The *Scripture* which we are considering, as forming a part of the Romish rule of faith, is of course such as is pretended to be canonical. It consists of the Old and New Testament, together with the *Apocrypha*, according to the decree of the council of Trent, *de canonicis Scripturis*, where the names of their sacred books are mentioned. "Moreover," (say they,) "lest any doubt should arise respecting the sacred books which are received by the council, it has been judged proper to insert a list of them in the present decree. They are these: of the OLD TESTAMENT, the five books of Moses, viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Joshua; Judges; Ruth; four books of Kings; two books of Chronicles; the first and second of Esdras (the latter is called Nehemiah;) *Tobit; Judith;* Esther [*with the Apocryphal additions*];†

* "*Canon*, a word used to denote the authorized catalogue of the sacred writings." *Buck's Theological Dictionary*, art. *Canon*.

"*Canon*. 1. The Greek word Κανών denotes, primarily, a straight rod; and from this flow numerous derivative uses of it, in all of which the idea of *straightness*, as opposed to *obliquity*, is apparent. Among the rest, it is employed to denote a *rule* or *standard*, by a reference to which the rectitude of opinions or actions may be determined. In this latter acceptation it is used in the New Testament (comp. Gal. vi. 16; Phil. iii. 16). In the same sense it is frequently used by the Greek fathers (Suicer. *Thess. Eccles.* in voce); and as the great standard to which they sought to appeal in all matters of faith and duty was the revealed will of God contained in the scriptures of the Old and New Testaments, they came insensibly to apply this term to the collective body of those writings, and to speak of them as THE CANON OR RULE.

"2. The Canon then may be defined to be 'The Authoritative Standard of Religion and Morals, composed of those writings which have been given for this purpose by God to men.'" *Dr. Kitto's Cyclopædia of Biblical Literature*, art. *Canon*.

† These additions are — at the end of the tenth chapter, *ten verses, followed by six more chapters.*

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Job; the Psalms of David, in number 150; the Proverbs; Ecclesiastes; the Song of Songs; *Wisdom; Ecclesiasticus;* Isaiah; Jeremiah, *with Baruch;* Ezekiel; Daniel [*including the Song of the Three Children, Susanna,* and *the story of Bel and the Dragon*];* the twelve minor Prophets, viz. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; *and two books of Maccabees, the first and second.* Of the NEW TESTAMENT, the four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles written by the Evangelist Luke; fourteen Epistles of the Apostle Paul, viz. to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, and to the Hebrews; two of the Apostle Peter; three of the Apostle John; one of the Apostle James; one of the Apostle Jude; and the Revelation of the Apostle John." Sacrorum verò librorum indicem huic decreto adscribendum censuit; ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa synodo suscipiuntur. Sunt verò infra scripti: Testamenti veteris, quinque Moysis, id est, Genesis, Exodus, Leveticus, Numeri, Deuteronomium; Joshue, Judicum, Ruth, quatuor Regum, duo Paralipomenon; Esdrae primus, et secundus, qui dicitur Nehemias, *Tobias, Judith,* Hester, Job, Psalterium Davidicum centum quinquaginta psalmorum, Parabolae, Ecclesiastes, Canticum canticorum, *Sapientia, Ecclesiasticus,* Isaïas, Jeremias *cum Baruch,* Ezekiel, Daniel, duodecim Prophetae minores, id est, Osea, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias, Malachias; *duo Machabaeorum, primus et secundus.* Testamenti novi, quatuor Evangelia, secundùm Matthaeum, Marcum, Lucam et Joannem: Actus Apostolorum à Luca Evangelista conscripti: quatuordecim Epistolae Pauli apostoli; ad Romanos, duae ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, duae ad Thessalonicenses, duae ad Timotheum, ad Titum, ad Philemonem, ad Hebraeos; Petri

* In the Roman Catholic authorized version, the *Song of the Three Children* is placed in the third chapter, between the twenty-third and twenty-fourth verses; and the story of *Susanna,* and that of *Bel and the Dragon,* are placed at the end of the book.

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Apostoli duae, Joannis Apostoli tres, Jacobi Apostoli una, Judae Apostoli una, et Apocalypsis Joannis Apostoli." (*Decreta et Canones Concil. Trident.*, sess. iv.) Such is the list of the sacred books of the Roman Catholics. Such are their Scriptures. Here, as you perceive, are ten books or pieces of composition such as they are, other than those ordinarily received as belonging to the canon of Scripture, besides the apocryphal additions to the book of Esther. And not only do they receive as canonical all these apocryphal books, thus intermingled with the books of the Old Testament, but fulminate their anathema against all others who do not receive them in the same manner. "Whoever" (say they) "shall not receive, as sacred and canonical, *all these books, and every part of them*, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, LET HIM BE ACCURSED." Si quis autem *libros ipsos integros cum omnibus suis partibus*, prout in Ecclesia Catholica legi consueverunt, et in veteri vulgata Latina editione habentur, pro sacris et canonicis non susceperit; ANATHEMA SIT. *Ibid.*

Concerning these Scriptures thus insisted on as "sacred and canonical" by the Roman Catholics, some things are to be observed. And

1. Concerning *the apocryphal writings which they contain.* The apocryphal writings consist of "books not admitted into the sacred canon, being either spurious or at least not acknowledged to be divine." * The word Apocrypha is of Greek origin, and is either derived from the words απο της κρυπτης, because the books in question were removed *from the crypt*, chest, ark, or other receptacle in which the sacred books were deposited, whose authority was never doubted; or more probably, from the verb αποκρυπτω, *to hide or conceal*, because they were concealed from the generality of readers, their authority not being recognized by the church, and because they are books which are destitute of proper testimonials, their original being obscure, their authors unknown, and their character

* "Considered as *human writings*, the apocryphal books have their use: but if *custom* sanction any of them being bound up in the same volume with the sacred oracles; *truth* requires that we explicitly declare, that they are not THE WORD OF GOD." *Scott's Commentary*, vol. I., *Preface.*

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either heretical or suspected. The advocates of the church of Rome, indeed, affirm that even these are divinely inspired; but it is easy to account for this assertion: these apocryphal writings serve to countenance some of the corrupt practices of that church." (*Rev. T. Hartwell Horne's Introduction to the critical Study and Knowledge of the Holy Scriptures;* vol. i., *Appendix*, No. v. sect. i. Ed. Philadelphia, 1827.)

It is worthy of remark that the Roman Catholics, in mixing up the books of the Apocrypha with the inspired Scriptures, and thus receiving them all together as canonical, are manifestly guilty of *adding to the word of God.* And do they not thus subject themselves to the curse pronounced against all such in the Apocalypse of the apostle John? "For I testify unto every man that heareth the words of the prophecy of this book, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book.*" * *Rev.* xxii. 18.

"The motives of the papists in giving these apocryphal books a place in the canon of Scripture, are abundantly evident from the use which they make of them in establishing some of their unscriptural doctrines and practices. Yet so entirely opposed are the passages usually cited for this purpose to the whole tenor of the *inspired* word of God, as to be sufficient, of themselves, were there no other arguments, to prove that they are not inspired. Two or three instances of this only can be given.

"(1.) The Apocrypha teaches, as do the papists, that a man can justify himself and make atonement for his sins by his own works; the inspired word of God ascribes justification and atonement wholly to the merit of Christ's righteousness, and the efficacy of his sufferings.

"*Apocryphal Texts.*—Says one of these writers: 'The just, which have many good works laid up with thee, shall

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* "Add thou not unto his words, lest he reprove thee, and thou be found a liar." *Prov.* xxx. 6. "How amply has this been fulfilled in the case of the *Romish Church!* It has *added* all the *gross stuff* in the *Apocrypha*, besides innumerable *legends* and *traditions*, to the word of God! They have been tried by the *refiner's fire.* And this Church has been *reproved*, and *found to be a liar*, in attempting to filiate on the most holy God *spurious writings* discreditable to his nature." *Clarke's Commentary, in loco.*

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out of their own deeds receive reward.' *Tobit* xii. 8, 9. 'Prayer is good with fasting, and alms, and righteousness.' —'*Alms doth deliver from death*, and *shall purge away all sins*. Those that exercise alms and righteousness shall be filled with life.' *Ecclus.* iii. 3: 'Whoso honoureth his father *maketh atonement for his sins*.' 30. 'ALMS MAKETH ATONEMENT FOR SINS!' xxxv. 3. 'To forsake unrighteousness is a propitiation.'

"*Inspired Texts.*—To show how entirely these texts are opposed to the inspired word of God, it will be sufficient to cite the following two as specimens of hundreds, teaching the same glorious doctrine. *Rom.* iii. 24, 25. 'Being justified FREELY, BY HIS GRACE, through the redemption that is in Christ Jesus: whom God hath set forth to be a PROPITIATION, through faith in his blood.' *Gal.* ii. 16. 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: FOR BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED.'

"(2.) The apocryphal book of Maccabees teaches the popish practice of praying for the dead; which is opposed to the whole tenor of God's inspired word, and never once hinted at in a single passage of the old or new Testament (2 *Macc.* xii. 43, 44). 'And when he had made a gathering throughout the company, to the sum of 2000 drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly: for if he had not hoped that they that were slain should have risen again, *it had been superfluous and vain to pray for the dead*.'

"(3.) But these apocryphal books are not only destitute of the slightest claim to inspiration, they are also *immoral*, and teach and commend practices plainly condemned in God's word. The Bible condemns *suicide*. (Exodus xx. 13.) The book of Maccabees commends as noble and virtuous the desperate act of Razis, in falling upon his sword rather than suffer himself to be taken by the enemy (2 Macc. xiv. 41, &c). The Bible condemns the *assassination* of the Shechemites, in language of just severity (Gen. xlix. 7). The Apocrypha highly commends this base and treacherous wholesale murder (Judith ix. 2, &c).

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The Bible forbids and condemns *magical incantations* (Lev. xix. 26, and Deut. xviii. 10, 11, 14). The Apocrypha represents an angel of God as giving directions for such incantations, by the heart, liver, and gall of a fish (!) in a ludicrous and contemptible story, fitter for the Arabian Nights' Entertainments, or the Adventures of Baron Munchausen, than for a book claiming to be a part of God's word (*Tobit* vi. 1–8). 'And as they went on their journey they came to the river Tigris, and they lodged there; and when the young man went down to wash himself, a fish leaped out of the river, and would have drowned him. Then the angel said unto him, take the fish. And the young man laid hold of the fish and drew it to land. To whom the angel said, open the fish, and take the heart and the liver, and the gall, and put them up safely. So the young man did as the angel commanded him, and when they had roasted the fish, they did eat it. Then the young man said unto the angel, brother Azarias, to what use is the heart and the liver and the gall of the fish? And he said unto him, touching the heart and the liver, if a devil, or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. As for the gall, it is good to anoint a man that hath whiteness in his eyes; he shall be healed.' In the same book of Tobit, the angel that is introduced, is guilty of *wilful lying*, by representing himself as being a kinsman of Tobit (v. 12), and afterwards contradicting himself, by affirming that he is Raphael, one of the holy angels (xii. 17). It is unnecessary to refer to the silly fable of Bel and the dragon, the ark going after Jeremiah at the prophet's command (2 Macc. ii. 4), the story of Judith, &c., and the numerous contradictions and absurdities that are found in these books. It will be sufficient, in addition to the above, to show that the apocryphal books were never admitted into the canon of Scripture during the first four centuries, that the writers themselves lay no claim to inspiration, and that even popish authors, previous to the council of Trent, have admitted that they did not belong to the canon of Scripture.

"(4.) These apocryphal books are *not mentioned in any of the earliest catalogues of the sacred writings;* neither

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in that of Melito, Bishop of Sardis, in the second century, nor in those of Origen, in the third century, of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others of the fourth century; nor in the catalogue of canonical books recognized by the council of Laodicea, held in the same century, whose canons were received by the Catholic church; so that, as Bishop Burnet well observes, 'we have the concurring sense of the whole church of God in this matter.'

"(5.) These books were *never quoted, as most of the inspired books were, by Christ and his apostles.* They evidently formed therefore no part of that volume to which Christ and his apostles so often referred, under the title of Moses and the prophets. There is scarcely a book in the Old Testament which is not quoted or referred to in some passage of the New Testament. Christ has thus given the sanction of his authority to Moses, and the Psalms, and the prophets; that is, to the whole volume of Scripture which the Jews had received from Moses and the prophets; which they most tenaciously maintained as canonical: and which is known by us under the title of the Old Testament. But there was not one of the apocryphal books so acknowledged by the Jews, or so referred to by Christ and his apostles.

"(6.) The authors of these books *lay no claim* to inspiration, and in some instances make statements utterly inconsistent therewith. The book of Ecclesiasticus, which, though not inspired, is superior to all the other apocryphal books, was written by one Jesus the son of Sirach. His grandfather, of the same name, it seems, had written a book, which he left to his son Sirach; and he delivered it to his son Jesus, who took great pains to reduce it into order; but he nowhere assumes the character of a prophet himself, nor does he claim it for the original author, his grandfather. In the prologue, he says, 'My grandfather Jesus, when he had much given himself to the reading of the Law, and the Prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom, to the intent that those which are desirous to learn, and are addicted to these things, might

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profit much more, in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us wherein we may seem to come short of some words which we have laboured to interpret. Farther, some things uttered in Hebrew, and translated into another tongue, have not the same force in them. From the eight and thirtieth year, coming into Egypt when Euergetes was king, and continuing there for some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill, in that space, to bring the book to an end,' &c. These avowals, as will be seen at a glance, are altogether inconsistent with the supposition that this modest and candid author wrote under the direction of inspiration.

"The writer of the second book of the Maccabees professes to have reduced a work of Jason of Cyrene, consisting of five volumes, into one volume. Concerning which work, he says, 'Therefore to us that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching.' Again, 'leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment. To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story; but to use brevity, and avoid much labouring of the work, is to be granted to him that maketh an abridgment.' 'Is any thing more needed to prove that this writer did not profess to be inspired? If there was any inspiration in the case, it must be attributed to Jason of Cyrene, the original writer of the history; but his work is long since lost, and we now possess only the abridgment which cost the writer so much labour and pains. Thus, I think it sufficiently appears, that the authors of these disputed books were not prophets; and that, as far as we can ascertain the circumstances in which they wrote, they did not lay claim to inspiration, but expressed themselves in such a way, as no man under the influence of inspiration ever did.'* The author of this book concludes with the following words, which are utterly unworthy of

* 'Alexander on the Canon, p. 80.'

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a person writing by inspiration. 'Here I will make an end. And IF I HAVE DONE WELL, AND AS IS FITTING THE STORY, IT IS THAT WHICH I DESIRED; BUT IF SLENDERLY AND MEANLY, IT IS THAT WHICH I COULD ATTAIN UNTO. For *as it is hurtful to drink* wine or *water alone;* and as wine mingled with water is pleasant, and delighteth the taste; even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.'

"(7.) There is one additional evidence at least, that this book is not inspired, to be drawn from the silly expression just quoted that '*it is hurtful to drink water alone.*' If there were no other proof, this single expression would be sufficient to show that God was not its author, especially since the investigations of total abstinence societies have proved that cold water alone, instead of being hurtful, is the most healthful beverage which can be used."* (*Dr. Dowling's History of Romanism*, book vii., chap. 1. § 8.)

There are some things to be observed,

2. Concerning the other Scriptures, as forming a part of the Roman Catholic rule of faith, *viz. the Old and New Testament*, as to the *version* in which they are adopt-

* "Romish priests are taking advantage of the general ignorance that prevails relative to the Apocrypha, to inculcate some of the unscriptural doctrines of their apostate church upon the authority of these books. In a recent course of popular lectures in defence of the doctrines of Popery in the city of New York, the preacher took as his text to establish the doctrine of prayers for the dead, evidently because he could not find one in God's inspired word, 2 Macc. xii. 43, 44, above cited. He might just as well, in the estimation of protestants, have taken a text from the history of Robinson Crusoe or Sinbad the Sailor. Yet many might be ensnared with the plausible train of remark; 'If these books are not inspired,' say the papists, 'why have even protestants bound them up in their Bibles?' And to this we can only reply —WHY INDEED? No consistant protestant should ever purchase a Bible with the Apocrypha. Let booksellers, if they choose, publish these apocryphal books, and let readers purchase and read them as they would any other curious and ancient writings, but let them never be bound in the same volume with God's inspired word.

"The reader who would examine still further the overwhelming evidences that the apocryphal books are uninspired and uncanonical, is referred to any or all of the following works:—Lardner's works, vol. v.; Horne's Critical Introduction, vol. i., Appendix No. v.; Alexander on the Canon. But especially the recent valuable work entitled, 'The Arguments of the Romanists on behalf of the Apocrypha, discussed and refuted by Professor Thornwall, of South Carolina College.'"

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ed for use. As the Old Testament was written in the *Hebrew* language, and the New Testament in the *Greek*, these *originals* therefore — *the Scriptures in these original languages* — must be the only true and proper standard of faith and obedience, and ought to be so considered in preference to all translations. But the Roman Catholics, passing by these divine originals, * strange as it may seem, have adopted a Latin *translation, viz.* the VULGATE, which, as their sole standard of faith and morals, they have formally authorized, in these words: Insuper eadem sacro-sancta Synodus considerans non parùm utilitatis accedere posse Ecclesiae Dei, si ex omnibus Latinis editionibus, quae circumferuntur, sacrorum librorum, quaenam pro authentica habenda sit, innotescat, statuit, et declarat, ut haec ipsa vetus et *vulgata editio*, quae longo tot seculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, praedicationibus, et expositionibus *pro authentica habeatur; et ut nemo illam rejicere quovis praetextu audeat vel praesumat.* "Moreover, the same most holy council, considering that no small advantage will accrue to the church of God, if, of all the Latin editions of the Sacred Book which are in circulation, some one shall be distinguished as that which ought to be regarded as authentic — doth ordain and declare, that the

* Ignorance or dislike, or both, no doubt, lies at the bottom of this neglect of the original Scriptures. "A bishop of Dunfelt congratulated himself on never having learned Greek or Hebrew. The monks asserted that all heresies arose from these languages, but especially from the Greek. 'The New Testament,' said one of them, 'is a book full of serpents and thorns. Greek,' continued he, 'is a modern language, but recently invented, and against which we must be upon our guard. As to Hebrew, my dear brethren, it is certain that whoever studies *that* immediately becomes a Jew.' Heresbach, a friend of Erasmus, and a respectable writer, reports these very words. Thomas Linacer, a learned and celebrated divine, had never read the New Testament. Drawing near his end, (in 1524,) he called for it, but quickly threw it from him with an oath, because his eye had caught the words, 'But I say unto you, Swear not at all.' 'Either this is not the Gospel,' said he, 'or we are not Christians.' Even the school of theology in Paris did not scruple to declare before the parliament, 'There is an end of religion, if the study of Hebrew and Greek is permitted.' Müler's Reliq. tom. 3, p. 253." *Dr. D'Aubigné's History of the Great Reformation* of the sixteenth Century, book i., p. 19. Ed. New York, 1845, 8vo.

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same old and VULGATE EDITION, which has been approved by its use in the church for so many ages, *shall be held as* AUTHENTIC,* in all public lectures, disputations, sermons, and expositions; and that *no one shall dare or presume to reject it, under any pretence whatsoever.*" (*Decreta et Canones Conc. Trid.*, sess. iv.)

The *Vulgate* was formed by *Jerome*, one of the most learned of the primitive *Latin fathers*. It was done at the request and under the patronage of pope *Damasus*, towards the close of the fourth century. Jerome appears to have formed the text of the Vulgate principally out of the old *Itala* or *Italic*, collating the whole with the Hebrew and Greek, from which he professes to have translated several books entire.† Whatever the work was when it came from the hands of Jerome, the well-known fact is that at the time of the council of Trent it abounded with errors. This has been acknowledged by many of the most learned among the Roman Catholics themselves. "The learned Roman Catholic, Dr. Jahn, confesses that in translating the Scriptures into the Vulgate Latin, Jerome 'did not invariably give what he himself believed to be the best translation of the original, but occasionally, as he

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* "*Authentic*, — a very ambiguous term, which ought to have been more precisely defined, than the members of that council chose to define it." Horne's Introduction, vol. ii., part i., chap. v., sect. i. § 4.

† "This important work [the Vulgate of Jerome], which, in process of time, supplanted the *Itala*, was finished A. D. 384, and was called *Versio Vulgata*, the VULGATE, or COMMON version, because received into *general* use. No version of the sacred writings was more generally received than this; and copies of it were multiplied beyond calculation. And perhaps scarcely *any book* has been *more* corrupted, by frequent and careless transcription, than the Vulgate, from the year 384 till the invention of printing, about the middle of the fifteenth century. The first edition of this version was printed by *Guttenburg* and *Fust*, at Mayence, in large fol. *sine titulo, et sine ullâ notâ*, somewhere between 1450 and 1457. By the order of Pope Sixtus Quintus, a complete edition of the Vulgate was printed at Rome in 1588, but not published till 1590. This, though stamped with the infallible authority of the pope, *apostolicâ nobis à Domino, traditâ auctoritate;* to be the *authentic Vulgate*, which he styles *perpetuò valituram constitutionem*, a decree that shall forever remain in force; yet, on examination, it was found to be so *excessively erroneous* and *self-contradictory*, that another edition was undertaken by the authority of Pope Clement VIII., widely differing from that of Sixtus. This is the edition from which all those were formed which are now in common use." *Clarke's Commentary*, vol. v., Introd. to the four Gospels, and to the Acts of the Apostles, p. 23, 8vo.

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confesses (*Praef. ad Com. in Eccles.*) followed the Greek translators, although he was aware that they had often erred through negligence, because he was apprehensive of giving umbrage to his readers by too wide a departure from the established version; and therefore we find that, in his commentaries, he sometimes corrects his own translation. Sometimes, too, he has substituted a worse in place of the old translation.' In another place, Dr. Jahn adds as follows: 'The universal admission of this version throughout the vast extent of the Latin church multiplied the copies of it, in the transcription of which it became corrupted with many errors. Towards the close of the eighth or the beginning of the ninth century, it was, at the command of Charlemagne, corrected by Alcuin from the Hebrew text. This recension was either not widely propagated, or was again infected with errors; for which reason Lanfranc, archbishop of Canterbury, who died in 1089, caused some copies to be again corrected. Nevertheless, cardinal Nicholas, about the middle of the twelfth century, found *tot exemplaria quot codices* (as many copies as manuscripts), and therefore prepared a correct edition.'

"In the year 1540, the celebrated printer, Robert Stephens, printed an edition of the Vulgate with the various readings of three editions and fourteen manuscripts. 'This again,' says Dr. Jahn, 'was compared by Hentenius with many other manuscripts and editions, and he added the various readings to an edition published at Louvain in 1547. This edition was frequently reprinted, and was published at Antwerp in 1580, and again in 1585, enriched with many more various readings, obtained by a new collation of manuscripts by the divines of Louvain.'*

"As the Vulgate was thus exalted by the council of Trent to the place of the inspired original, it was, of course, necessary to prepare an authorized edition of this Latin version on account of the innumerable variations in the different editions of the Vulgate issued previous to that time. To effect this object, pope Sixtus V. commanded a new revision of the text to be made, and corrected the proofs himself of an edition which was published at Rome in 1590, and proclaimed, by his *infallible* papal

* 'See Dr. Jahn's Introduction to the Old Testament, sect. 62, 64.'

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authority, to be the authentic and unalter
Scripture.

"It was very soon discovered, however,
abounded with errors, though it had been
a bull, enjoining its universal reception,
the slightest alterations, under pain of the
anathemas.

"The popish dignitaries thus found t
most embarrassing predicament, and that
of the painful dilemma they chose, *if the*
came known, it would be equally fatal
Either this edition must be maintained
with thousands of glaring errors, or infalli
shown to be *fallible*, by the correction o
To make the best of a bad thing, the edi
possible, was called in, and a more correct edition issued by pope Clement VIII. in 1592, accompanied by a similar bull. Happily for the cause of truth, the popish doctors were unable to effect an entire destruction of the edition of Sixtus. It is now exceedingly rare, but there is a copy of it in the Bodleian library at Oxford, and another in the royal library at Cambridge.

"The learned Dr. James, who was keeper of the Bodleian library, compared the editions of Sixtus and Clement, and exposed the variations between the two in a book which he called, from the opposition between them, *Bellum Papale, i. e.* the *Papal War*. In this work Dr. James notices 2000 variations, some of *whole verses*, and many others clearly and decidedly contradictory to each other. Yet both editions were respectively declared to be authentic by the same plenitude of knowledge and power, and both guarded against the least alteration by the same tremendous excommunication.*

"Dr. Jahn candidly relates the facts above named, and makes the following remarkable admission:—'The more learned Catholics have never denied the existence of errors in the Vulgate; on the contrary, Isidore Clarius collected EIGHTY THOUSAND.' It is amusing to notice the embarrassment caused to this learned Romanist, by the

* 'For a full account of these two editions of the Vulgate, see Dr Townley's illustrations of biblical literature, ii., 168, &c.'

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decree of the council of Trent establishing the authority of the Vulgate. As a good Catholic he was bound to receive that decree, and yet his learning forbade him to blind his eyes to the errors of that version, elevated by the said decree to a higher stand than the original Hebrew and Greek text. The attempt of Dr. Jahn to explain the decree of the council of Trent, so as to reconcile it with his own enlightened views of the Latin Vulgate, exhibits an amusing specimen of ingenuity, and may be seen in his Introduction to the Old Testament, section 65." (*Dowling's History of Romanism*, book vii. chap. ii. § 9, 10.)

As to other translations of the Bible among the Roman Catholics, as made by themselves in the living languages of mankind, they hold them to be neither necessary nor expedient. Consequently, if at any time they have made and published a translation of the sacred writings in the vernacular tongue of any people, they must have done so as driven to it by the force of very urgent circumstances. It was under such circumstances that their version of the Scriptures in the English language came into existence. The case was this: some time after the commencement of the reformation under Martin Luther, *i. e.* "in the year 1582, the Romanists finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims: it was translated, not from the original Greek, but from the Latin Vulgate. The editors (whose names are not known) retained the words *azymes*, *tunike*, *holocaust*, *pasche*, and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms, by which to render them; and thus contrived to render it unintelligible to common readers. Hence the historian Fuller took occasion to remark that it was a 'translation which needed to be translated;' and that its editors, 'by all means laboured to suppress the light of truth under one pretence or other.'" (*Horne's Introduction to the critical Study and Knowledge of the Holy Scriptures*, vol. ii., part i., chap. vi., sect. iii. (p. 246.)

Afterward the Romanists printed a translation of the Old Testament, "at Douay* (whence it is called the

* It was printed at Douay, "the English Jesuits [by whom it was

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Douay Bible) in two volumes 4to, the first of which appeared in 1609, and the second in 1610. Annotations are subjoined, which are ascribed to one Thomas Worthington: the translators were William (afterwards Cardinal) Allen, Gregory Martin, and Richard Bristow." (*Horne, ubi supra*, p. 247.) This translation, like the Rhemish Testament, was made from the Vulgate: and whatever other translations of the Scriptures the Romanists have of their own anywhere, in any language, they have all been made, not from the original Hebrew and Greek, but from the same imperfect version of the Vulgate. "And as the stream cannot be expected to rise higher than the fountain, the errors of the Vulgate are perpetuated in all the translations made from it. True, even the Douay bible is better than none: but Romish priests are afraid to let even that be given to their blinded adherents without *notes* to prove that, wherever it condemns their anti-Christian system, it does not mean what it says." (*Dowling's History of Romanism*, book vii., chap. ii. § 10.)

Such is the Roman Catholic rule of faith. Whence the unavoidable conclusion is, that the Roman Catholic church must be an exceedingly erroneous church — very deplorably erroneous in both principle and practice. For; to have an improper rule of faith, a rule made up of diverse ingredients, of truth and falsehood all mixed together, is to be erroneous in doctrine; and to be erroneous in doctrine, on religious and moral subjects, is in effect to practice erroneously, and badly; and to practice badly, is to be travelling in a dangerous road, a road which may finally terminate in total and remediless ruin.

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done] having removed their monastery from *Rheims* to *Douay*, before their version of the Old Testament was completed." *Rhemish Testament, Introductory Address to Protestants*, p. 5.

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DISCOURSE III.

THE ERRONEOUS SENTIMENTS OF THE ROMAN CATHOLICS RELATIVE TO THE CHRISTIAN SACRAMENTS.

2 THESS. ii. 1–12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

AGREEABLY to the order in which it was proposed that this series of discourses should be delivered, the subject which comes under consideration at the present time is, *the erroneous sentiments of the Roman Catholics relative to the Christian sacraments.*

Relatively to what a *sacrament* * is, the Roman Catholics "teach that it is a thing subject to the senses, and possessing by divine institution at once the power of signi-

* The word "*sacrament* is derived from the Latin word *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general. The word was adopted by the writers of the Latin church, to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath." *Buck's Theological Dictionary*, art. *Sacrament*.

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fying, *and accomplishing sanctity and righteousness.*" (*Catechism of the Council of Trent*, part ii., chap. i. quest. viii.) But is it true, that a sacrament possesses the power of "*accomplishing* sanctity and righteousness" in those who receive it?

The Roman Catholics hold that the *number* of the sacraments is *seven*, all instituted by Jesus Christ, and they curse those who hold not with them. "Whoever," say they, "shall affirm that the sacraments of the new law were *not all instituted by Jesus Christ our Lord*, or that they are more or fewer than *seven*, namely, baptism, confirmation, the eucharist, penance, extreme unction, order, and matrimony, or that any of these is not truly and properly a sacrament: LET HIM BE ACCURSED." Si quis dixerit, Sacramenta novæ legis *non fuisse omnia à Jesu Christo, Domino nostro, instituta;* aut esse plura vel pauciora quàm *septem*, videlicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem, et Matrimonium; aut etiam aliquod horum septem non esse verè et propriè Sacramentum; ANATHEMA SIT. (*Decreta et Canones* Concil. Trident., sess. vii. *De Sacramentis in Genere*, can. 1.) *Baptism* and the *Eucharist*, all properly instructed Christians hold to be sacraments, instituted by Jesus Christ; the former initiatory into the visible church, the latter commemorative of his death: but as to the other five, to hold them to be sacraments, instituted as such by our Lord Jesus Christ, is to hold what can by no means be proved.

The Roman Catholics hold that the sacraments confer grace *by their own power*. "Whoever," say they, "shall affirm that grace is not conferred by these sacraments of the new law, *by their own power;* but that faith in the divine promise is all that is necessary to obtain grace: LET HIM BE ACCURSED." Si quis dixerit, per ipsa novæ legis Sacramenta *exopere operato* non conferri gratiam, sed solam fidem divinæ promissionis ad gratiam consequendam sufficere; ANATHEMA SIT. (Concil. Trident., sess. vii., can. 8). But, that grace is conferred in the sacraments *by their own power, exopere operato, by virtue of the ceremony performed*, where is the proof? *

* "The sacraments give *not* grace or justice *of the work wrought*, but

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They hold that the valid administration of the sacraments depends on *the intention of the minister:* so that if the proper intention be wanting, by design or accident, the sacrament is not validly performed. "Whoever," say they, "shall affirm that when ministers perform and confer a sacrament, it is not necessary that they should at least have *the intention to do what the church does:* LET HIM BE ACCURSED." Si quis dixerit, in ministris, dùm Sacramenta conficiunt, et conferunt, non requiri intentionem saltem faciendi quod facit Ecclesia; ANATHEMA SIT. (*Conc. Trid.*, sess., vii. can. 11.) But how can any person receiving a sacrament know whether the minister administering it have the necessary intention or not? And if he does not know, what a sadly dubious case he must be in! Thus for instance: as marriage is a Romish sacrament (being one of their seven), it "must be dispensed by the priest's 'intention;' and if this be wanting, then the parties are not married. But, as no man can know certainly, whether the essentially necessary 'intention' was possessed, and exerted by the priest, it follows, by a certain demonstration, that no Roman Catholic, married by a priest, can have any certain assurance that he and his *supposed* spouse are truly married. They may for aught they know, be *not* married, and are therefore before God, living in mutual sin; and dying in these perpetual doubts, they have no assurance against positive damnation." * (*Dr.*

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are seals of the justice of faith." Dr. Fulke's Confutation of the Rhemish Testament, Rom. iv. 11.

The Romish "doctrine concerning the sacraments, by which they teach that the sacraments *confer grace,* is replete with great danger to the souls of men. Well may the reproof which the prophet administers to Israel be applied to the Church of Rome: 'They have forsaken the fountain of living waters, and have hewed out to themselves broken cisterns that can hold no water.' Entire reliance on God is weakened, and trust in the arm of flesh is promoted. By this means God is represented as depending on man and on ceremonies in the bestowment of his grace, and the people are diverted from the source of grace, and are led to depend on man and on ceremonies in the place of trusting in God." *Dr. Elliott's Delineation of Roman Catholicism,* book ii., chap. i., *prope finem.*

* "This doctrine, with respect to the intention, proves daily to timorous consciences the source of endless doubts and perplexities, which can never be removed: for though they may know, for certain, that the ceremony was performed, yet they can never know whether or not it was

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Brownlee's Doctrinal Decrees and Canons of the Council of Trent, note p. 112.) — What a sigular fiction is this Romish dogma respecting the minister's intention! The truth is, when a sacrament is received at the hands of a properly authorized minister, no anxiety need be felt about his intention whatever it be, the sacrament received is to all intents and purposes valid.

They hold concerning three of their sacraments, *viz.* baptism, confirmation, and order, that they impress *a character, an indelible mark on the soul.* "Whoever," say they, "shall affirm that *a character*, that is, *a certain spiritual and indelible mark, is not impressed on the soul* by the three sacraments of baptism, confirmation, and order; for which reason they cannot be repeated: LET HIM BE ACCURSED." Si quis dixerit, in tribus Sacramentis, Baptismo scilicet, Comfirmatione, et Ordine, non imprimi characterem in anima, hoc est, signum quoddam spiritale, et indelebile, undè ea iterari non possunt; ANATHEMA SIT. (*Conc. Trid.*, sess. vii., can. 9.) A proofless dogma this of the indelible character. "The popish fantasy of the indelible character, hath no ground in the scripture." (*Dr. Fulke's Confutation of the Rhemish Testament*, 2 *Cor.* i. 22.)

But let us examine these sacraments of the Roman Catholics separately. In this way we shall come to inform ourselves of what their sentiments are concerning each sacrament in particular, as also how they accord to the principles of the holy Scriptures. And

I. *Baptism.*

The Roman Catholics hold baptism to be *necessary to*

performed with the due intention. In confessions; for instance, they may hear the words of the absolution pronounced by the priest; but they know nothing of his intention, of the intention of the minister who baptized him, of the bishop who ordained him, of the priest who baptized, or the bishops who ordained that bishop, and so up to the apostles, by whom the first bishops were ordained. Should the right intention have been wanting in any of these — should the priest, while he pronounces the words of absolution, have his thoughts employed on some other object, as it may easily happen; the penitent sinner would depart from his tribunal with the whole load of his sins, and be damned, notwithstanding his repentance, for, or, more properly speaking, through want of attention in the priest. A most unchristian and impious doctrine, placing our eternal salvation in the hands of others, and not in our own." *Bower's History of the Popes — P. Sylvester, sub init.*, note.

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salvation. "Whoever" (say they) "shall affirm that baptism is indifferent, that is, *not necessary to salvation:* LET HIM BE ACCURSED." (*Decrees and Canons of the Council of Trent*, sess. vii. *De Baptismo*, can. 5.)

Again they say: "The law of baptism is prescribed by our Lord to all, insomuch that they, unless they be regenerated unto God through the grace of baptism, whether their parents be Christian or infidel, *are born to eternal misery and perdition.*" (*Catechism of the Council of Trent*, part ii., chap. ii., quest. xxx.)

Thus plainly do the Roman Catholics teach the damnation of all the unbaptized among mankind. Upon so irrational as well as uncharitable a dogma, no reasoning at all is necessary, for the sentiment even of itself alone is its own condemnation. Baptism is important, and, as an ordinance of the gospel of our blessed Lord Jesus Christ, it ought to be received by all who are proper subjects of it; but it does not become the baptized of any denomination to say that none shall ever be saved but themselves.

They hold the baptism of *infants* withal. "Whoever" (say they) "shall affirm *that children are not to be reckoned among the faithful by the reception of baptism*, because they do not actually believe; and therefore that they are to be re-baptized when they come to years of discretion; or that, since they cannot personally believe, it is better to omit their baptism, than that they should be baptized only in the faith of the church: LET HIM BE ACCURSED."* (*Council of Trent*, sess. vii. can. 13.) But conscientious persons will still believe and act and even *affirm* conscientiously, in the matter of *baptism*, especially

* Formerly they practiced *infant communion* also. The fact is admited by the council of Trent. (Sess. xxi., chap. iv.) History mentions the practice as having existed as early as the third century. The Lord's Supper, important as the ordinance is, was evidently thought extravagantly of. "All believed it absolutely necessary to the attainment of salvation; and therefore they *universally wished infants to partake of it.*" "They believed that this ordinance rendered persons immortal; and that such as never partook of it, had no hopes of a resurrection. Hence *Dionysius* Alex., (cited by Euseb., H. E., vii., 11), calls it *αἰσθητὴν μετὰ τοῦ κυρίου συναγωγήν. That children also partook of it*, is testified by *Cyprian* de Lapsis, p. 184 and 189, ed. Baluze. See *P. Zorn's Historia* Eucharist. infantum, c. 4, § 1, &c., and c. 6, § 3; also *J. Bingham*, Antiquitates Eccles., b. xv., ch. 4, § 7." *Mosheim's Ecclesiastical History*, cent. iii., part ii., chap. iv. §. 3, *text* and *note* (9).

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in countries where they are free so to do, regardless of the curses of Rome.

As to the *mode* of baptism, they hold it to be *indifferent.* "By the common custom and practice of the Church," say they, "there are three ways of administering baptism. For those who ought to be initiated with this sacrament are either *immersed* in the water, or have the water *poured* upon them, or are *sprinkled* with the water. And whichsoever of these rites be observed, we must believe that baptism is rightly administered; for in baptism water is used to signify the spiritual ablution which it accomplishes. Hence baptism is called by the apostle *a laver;** but ablution is not more really accomplished by the immersion of any one in water, which was long observed from the earliest times of the Church, than by the effusion thereof, which we now perceive to be the general practice, or aspersion, the manner in which there is reason to believe Peter administered baptism, when on one day he converted and baptized three thousand persons."† (*Catechism of the Council of Trent*, part ii., chap. ii., quest. xvii.) "*Immersion*," they here say, "*was long observed from the earliest times of the Church:*" can they assert the same of the other two ways they mention as being in their common practice, *viz. effusion* and *aspersion?*

The *ministers* of the sacrament of baptism are bishops and priests by right of office; deacons by permission of the bishop or priest; and besides these are "those who may administer baptism in case of necessity, but without its solemn ceremonies; and in this class are included all, even from among the laity, whether men or women, whatever sect they may profess. For this office is permitted, if necessity compel, even to Jews, infidels, and heretics; provided, however, they intend to perform what the Catholic Church performs in that act of her ministry." (*Ibid.*, quest. xxiii.) Yes, with this proviso, what strangely extended liberties may be granted!

In the baptism of young children, the Romish manner

* Tit. iii. 5; Eph. v. 26.

† Acts ii. 41. But if "*immersion* was long observed from the earliest times of the Church," is there not reason to believe this to have been the manner in which baptism was administered to the three thousand on the day of Pentecost?

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is to make use of *sponsors*, otherwise called *godfathers* and *godmothers*. The number of sponsors is "limited to one male or female, or, at most, to one male and one female; because the order of discipline and instruction may be confused by a number of teachers; and also to prevent the multiplication of affinities, which would impede the wider diffusion of social relations among men by means of the ties of lawful marriage." (*Ibid.*, quest. xxix.) For "it has been ordained by the Church that not only the person who baptizes contracts a spiritual affinity with the person baptized, but also the sponsor with the godchild and its natural parents; so that between all these marriage cannot be lawfully contracted,* and if contracted is void." (*Ibid.* quest. xxvi.) See how Rome, old and evil in policy, makes her own ordination conflict with the divine institution of marriage.

"The *ceremonies* with which the church of Rome has encumbered baptism, may be reduced to three heads: such as are observed before coming to the font — such as are used at the font — and those which immediately follow the administration. In the first place, the water is prepared, and 'consecrated with the oil of mystic unction;' this is most commonly done at the festivals of Easter and Pentecost. The person to be baptized is brought or conducted to the door of the church, and is prohibited entrance, 'as unworthy to be admitted into the house of God, until he has cast off the yoke of the most degrading servitude of Satan, devoted himself unreservedly to Christ, and pledged his fidelity to the just sovereignty of the Lord Jesus.' Catechetical instruction follows: 'if the person to be instructed be an adult, he himself answers the interrogatories; if an infant, the sponsor answers according to the prescribed form, and enters into a solemn engagement for the child.' Next comes exorcism, consisting of 'words of sacred and religious import, and of prayers; and is used to expel the devil, to weaken and crush his power.' Salt is put into the mouth, intimating that 'by the doctrines of faith, and by the gift of grace,

* "It is to be observed, that *dispensations* for marriages within any degree whatever of spiritual relation, are easily obtained *by all who can afford to pay for them.*" *Bower's History of the Popes* — P. *Deusdedit.*

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he shall be delivered from the corruption of sin, experience a relish for good works, and be nurtured with the food of divine wisdom.' The forehead, eyes, breast, shoulders, ears, are signed with the sign of the cross, 'to declare, that by the mystery of baptism the senses of the person baptized are opened and strengthened, to enable him to receive God, and to understand and observe his commandments.' The nostrils and ears are touched with spittle: 'by this ceremony we understand, that as sight was given to the blind man mentioned in the gospel, whom the Lord, having spread clay on his eyes, commanded to wash them in the waters of Siloe; so by the efficacy of holy baptism, a light is let in on the mind, which enables it to discern heavenly truth.'

"At the font, the person to be baptized is asked, 'dost thou renounce Satan?' 'and all his works?' 'and all his pomps?' To each question, 'he, or the sponsor in his name, replies in the affirmative.' Next, he is annointed with the oil of catechumens — 'on the breast, that by the gift of the Holy Ghost he may lay aside error and ignorance, and receive the true faith; for *the just man liveth by faith* — on the shoulders, that by the grace of the Holy Spirit he may be enabled to shake off negligence and torpor, and engage actively in the performance of good works; *for faith without works is dead.*' The apostles' creed, in the form of questions, is then propounded to him, and belief is signified, personally or by the sponsor. Upon this baptism is administered.

"After baptism, the crown of the head is anointed with chrism, 'thus giving him to understand, that from the moment of his baptism he is united as a member to Christ, his head, and engrafted on his body; and that he is therefore called a Christian, from Christ, as Christ is so called from Chrism.' A white garment* is put on him, with

* "All persons newly baptized were anciently clothed in white garments, to signify their having 'put off the old man with his deeds, and having put on the new man Christ Jesus.' Hence they were called the white flock of Christ, 'Grex Christi candidus et niveus.' These garments were commonly delivered to the Neophites with a solemn form of words, in the nature of a charge; such as that which we read in the Sacramentarium of pope Gregory: 'Receive the white and unspotted garment, which thou mayest produce without spot before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life.' Amen.'

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these words, 'receive this white garment, which mayest thou carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen.' Infants receive only a white kerchief, accompanied with the same words. 'According to the doctrine of the holy fathers, this symbol signifies the glory of the resurrection to which we are born by baptism, the brightness and beauty with which the soul, when purified from the stains of sin, is invested, and the innocence and integrity which the person who has received baptism should preserve through life.' A burning light is put into the hand, 'to signify that faith received in baptism, and inflamed by charity, is to be fed and augmented by the exercise of good works.' — Lastly, a name is given 'which should be taken from some person whose eminent sanctity has given him a place in the catalogue of the saints: this similarity of name will stimulate to the imitation of his virtues, and the attainment of his holiness; and we should hope and pray, that he who is the model of our imitation, *may also, by his advocacy, become the guardian of our safety and salvation.*' Such are the unauthorized and foolish additions made by the church of Rome to the simple ritual of scripture. Justly may it be asked, 'Who hath required this at your hands?'" (*Cramp's Text-Book of Popery*, chap. vi., pp. 132–134.)

Among the *effects* which the Roman Catholics ascribe to baptism are regeneration, pardon and remission of sins, together with other invaluable privileges. "Whoever" (say they) "shall deny *that the merit of Christ Jesus* is applied, both to adults and infants, *by the sacrament of baptism*, rightly administered according to the forms of the church; LET HIM BE ACCURSED." (*Council of Trent*, sess. v.)

"Whoever shall deny *that the guilt of original sin is remitted* by the grace of our Lord Jesus Christ, bestowed *in baptism*; or shall affirm that *that wherein sin truly and properly consists is not wholly rooted up*, but is

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These garments were commonly worn eight days, and then laid up, and carefully preserved in the vestries of the church, to be produced as an evidence against such as should not observe the promises which they had made at their baptism." *Bower's History of the Popes* — P. *Sergius*, *sub init.*, note.

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only cut down,* or not imputed: LET HIM BE ACCURSED." (*Ibid.*)

Our Lord "himself having been baptized by John, he gave to *the water* the virtue of *sanctifying*." (*Catechism of the Council of Trent*, part ii., chap. ii., quest. xx.) "*The water of baptism not only entirely washes away and removes the stain and defilements of all past sins, but adorns the soul with divine grace*, by the aid and help of which we are enabled to avoid sin also for the future, and to preserve righteousness and innocence; in which matter all confess that the sum of a Christian life consists." (*Ibid.*, quest. xxxiv.) "By the admirable virtue of this sacrament *sin is remitted and pardoned*, whether originally contracted from our first parents, or actually committed by ourselves, however great its enormity." (*Ibid.*, quest. xli.) "*The remission of all sin*, whether by fault of our origin or by our actual delinquency, is, therefore, the proper effect of baptism." (*Ibid.*, quest. xliii.) "But *in baptism* not only are sins remitted, but *all the punishments due to sins and crimes* are also benignantly remitted by God." (*Ibid.*, quest. xliv.) "Baptism, moreover, gives a remission of all the punishments consequent on original sin *after the course of this life is ended*." (*Ibid.*, quest. xlvi.) "By virtue of this sacrament, we are not only delivered from evils, that are truly to be called the greatest, but are also enriched with invaluable goods and gifts. Our soul is replenished with divine grace, by which, being made righteous and children of God, we are also constituted heirs to eternal salvation. But grace, as the Council of Trent has decreed should be believed by all, under pain of anathema, is not only that whereby sin is remitted, but is, also, a divine quality inherent in the soul, and, as it were, a certain splendour and light, that effaces all the stains of our souls, and renders the souls themselves brighter and more beautiful." (*Ibid.*, quest. xlix.)

We may object to the doctrine of the church of Rome in reference to the effects of baptism, in the following respects: "1. Faith is made void, by their substituting bap-

* "'*Radi.*' It will be perceived that the allusion is to the difference between merely felling a tree, and grubbing it up by the roots."

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tism in its place. From the foregoing quotations from their standard authorities, this must appear evident to any who have carefully read the Scriptures, and have studied their contents. 2. They put baptism in the place of regeneration by the Holy Ghost. This is doing despite to the Spirit of grace, which alone renovates man. It is true, the baptism of the Spirit is sometimes, in their writings, distinguished from baptism by water; but there is such a prominency given to the latter, and so much stress laid on the mere ordinance, that most Roman Catholics have no correct views of the renewal of the Holy Ghost, or a change of heart by his divine influences. 3. The mere ceremony of baptism, as performed according to the ritual of the Church of Rome, is the principal thing kept in view in their baptism: The result is, that they mostly rest in the *form*, without looking for the substance." (*Elliott's Delineation of Roman Catholicism*, book ii., chap. ii., *prope finem.*)

II. The next of these sacraments of the Roman Catholics is — *Confirmation.*

"Whoever" (say they) "shall affirm that the confirmation of the baptized is a trifling ceremony, and not a true and proper sacrament; or that formerly it was nothing more than a kind of catechising; in which young persons explained the reasons of their faith before the church: LET HIM BE ACCURSED.

"Whoever shall affirm that they offend the Holy Spirit, who attribute any virtue to the sacred chrism of confirmation: LET HIM BE ACCURSED.

"Whoever shall affirm that the usual administrator of confirmation is not the bishop only,* but any ordinary priest: LET HIM BE ACCURSED." (*Council of Trent*, sess. vii., canons 1, 2, 3.)

"According to the doctrine of the Romish church, confirmation is so called, because the person who receives it 'is confirmed in strength, by receiving new virtue, and becomes a perfect soldier of Christ.' It is affirmed that it was instituted as a sacrament by the Redeemer himself, and that 'at his last supper he committed to his apostles

* Confirmation being administered only by the *bishop*, is otherwise sometimes called '*bishoping.*'

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the manner of making chrism;' for this, no evidence is adduced, but, say the compilers of the 'Catechism,' the fact is 'of easy proof to those who believe confirmation to be a sacrament, for all the sacred mysteries are beyond the power of man, and could have been instituted by God alone.' Although not essential to salvation, it is 'necessary for those who have occasion for spiritual increase, and hope to arrive at religious perfection; for as nature intends that all her children should grow up and reach full maturity, so it is the earnest desire of the Catholic church, the common mother of all, that those whom she has regenerated by baptism may be brought to perfect maturity in Christ. This happy consummation can be accomplished only through the mystic unction of confirmation; and hence it is clear that this sacrament is equally intended for all the faithful.' It is not to be administered till children have attained the use of reason; they must therefore be at least seven years of age. Sponsors are required, as in baptism, and the same spiritual affinity is contracted.

"Confirmation is administered in the following manner. The bishop anoints the forehead with chrism; saying, 'I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.' Then he gently slaps the person on the cheek, 'to remind him, that as a courageous champion, he should be prepared to brave with unconquered resolution all adversities for the name of Christ.' Lastly, he receives the kiss of peace, 'to give him to understand that he has been blessed with the fulness of divine grace, and with that *peace which surpasses all understanding.*' The chrism is a mixture of oil and balsam, the mystical meaning of which is thus explained:—'Oil, by its nature unctuous and fluid, expresses the plenitude of divine grace, which flows from Christ the head, through the Holy Ghost, and is poured out, *like the precious ointment on the head, that ran down upon the beard of Aaron, to the skirt of his garment;* for *God anointed him with the oil of gladness, above his fellows,* and *of his fulness we all have received.* Balsam, too, the odour of which is most grateful, signifies that the faithful, made perfect by the grace of confirmation, diffuse around them, by reason of their many virtues, such a sweet odour, that

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they may truly say with the apostle, *we are the good odour of Christ unto God.* Balsam has also the quality of preserving incorrupt whatever it embalms; a quality well adapted to express the virtue of this sacrament; prepared by the heavenly grace infused in confirmation, the souls of the faithful may be easily preserved from the corruption of sin.

"In common with the other sacraments, confirmation is said to confer grace. Its peculiar characteristic is to 'perfect the grace of baptism; those who are initiated into the Christian religion, share, as it were, the tenderness and infirmity of new-born infants! but they afterwards gather strength from the sacrament of chrism, to combat the assaults of the world, the flesh and the devil." (*Cramp's Text-Book of Popery*, chap. vi.)

Deluded creatures! to think that "perfect maturity in Christ," with "strength to combat the assaults of the world the flesh and the devil," "can be accomplished only through the mystic unction of confirmation," the ceremonious application of popish chrism!

"Did the Church of Rome observe the rite of confirmation as a formal ceremony to initiate members into the church, we would have no controversy with them on this point; but as they attach to it sacramental qualities, and therefore give it quite a new character, we must oppose it as unsound and unscriptural. Every sacrament must have its appointment from Christ, consisting of an outward sign and words of institution. But this ordinance of theirs has none of these. The sign which they use is oil. Their words of consecration are, 'I sign thee with the sign of the cross, anoint thee with the chrism of health, in the name of the Father, and of the Son, and of the Holy Ghost.' But none of these have their institution from Christ or his apostles. We read, indeed, that the apostles used imposition of hands, but never of chrism or oil. Indeed, this superstitious device was not then in use, being brought in long after by Sylvester, who is reported by Damasus to have been the deviser of chrism." (*Elliott's Delineation of Roman Catholicism*, book ii., chap. iii.)

In short, "the Popish sacrament of Confirmation hath no institution or ground in the Holy Scriptures." (*Fulke's Confutation of the Rhemish Testament, John* vii. 39.)

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III. Next to be examined is the sacrament of *the Eucharist.*

The *Eucharist* is a sacrament of divine institution, but it has been most sadly abused in the hands of the Roman Catholics. It is well known that the Roman Catholics hold the dogma of *transubstantiation;* that is, the conversion of the bread and wine in the Eucharist into the real body and blood of Christ. "*By the consecration of the bread and wine*" (say they), "*the whole substance of the bread is converted into the substance of the body of Christ our Lord, and the whole substance of the wine into the substance of his blood;* which conversion is by the holy Catholic church fitly and properly called *transubstantiation.*" (*Decrees and Canons of the Council of Trent*, sess. xiii., chap. iv.)

"Immediately after the consecration" (say they), "*the true body of our Lord, and his true blood, together with his soul and* DIVINITY, *do exist under the species of the bread and wine; his body under the species of bread, and his blood under the species of wine, by virtue of the words of consecration; his body also under the species of wine, and his blood under the species of bread, and his soul under each species,* through that natural connexion and concomitance by which all the parts of Christ our Lord, who has risen from the dead, no more to die, are closely connected together; and his DIVINITY, through the wonderful and hypostatical union thereof with his body and soul. Wherefore it is most certain that *all is contained under either species, and under both;* for Christ, *whole and entire,** exists under the species of bread, *and*

* "In this sacrament are contained not only the true body of Christ, and whatsoever appertains to the character of a true body, *such as bones and nerves,* but also Christ *whole and entire.* But it is necessary to teach that the word Christ is the name of the God and man, that is to say, one person in whom are united the divine and human natures. He, therefore, embraces both substances, and the accompaniments of both substances, the divinity and the entire humanity, which latter is composed of the soul, and of all the parts of the body, and also of the blood, *all which we are to believe are contained in the sacrament.* For, as in heaven, the whole humanity is united to the divinity in one Person and Hypostasis, it is impiety to suppose that the body, which is in the sacrament, is separated from the same divinity." (*Catechism of the Council of Trent*, part ii., chap. iv., quest. xxxi.)

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in every particle thereof, and under the species of wine, *and in all its parts.*" (*Ibid.*, chap. iii.)

"Whoever" (say they) "shall deny, that in the most holy sacrament of the eucharist there are *truly, really, and substantially contained the body and blood* of our Lord Jesus Christ, *together with his soul and* DIVINITY, and consequently Christ entire; but shall affirm that he is present therein only in a *sign* or *figure*, or by *his power:* LET HIM BE ACCURSED.

"Whoever shall affirm, that in the most holy sacrament of the eucharist there *remains* the substance of the bread and wine, *together with* the body and blood of our Lord Jesus Christ; and shall deny that wonderful and peculiar conversion of *the whole substance of the bread into his body, and of the whole substance of the wine into his blood*, the species only of bread and wine remaining, which conversion the Catholic church most fitly terms *transubstantiation:* LET HIM BE ACCURSED.

"Whoever shall deny that *Christ entire* is contained in the venerable sacrament of the eucharist, *under each species*, and *under every part of each species when they are separated:* LET HIM BE ACCURSED.

"Whoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable eucharist, *as soon as the consecration is performed*, but only as it is used and received, and neither before nor after; and that the true body of our Lord does not *remain in the hosts* or consecrated morsels,† which are reserved or left after communion:* LET HIM BE ACCURSED." (*Ibid.*, canons 1, 2, 3, 4.)

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* "*Host.* The term by which the papists designate the consecrated wafer, derived from the Latin word *Hostia*, which signifies *an animal for sacrifice, a victim.*" *Dowling's History of Romanism*, p. 198, *note.* Ed. 1845.

† These "consecrated *morsels*, or, "hosts," are small pieces of bread stamped out in the form of *wafers*, which is the form in which the Roman Catholics receive the bread in partaking of the sacrament. These wafers are put upon the tongue of the communicant by the priest, and, without mastication, are swallowed *whole*. Of course with them, therefore, it is not *broken* bread. "The body of Christ, as 'broken,' in his sufferings and death, is represented by the bread *broken:* but an *unbroken* wafer does not represent this most material circumstance." *Scott's Notes*, 1 *Cor.* xi. 24.

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It is, as you observe they say, "*by the consecration* of the bread and wine," "*per consecrationem* panis et vini," that is, "EX VI VERBORUM," "BY VIRTUE OF THE WORDS *of consecration*," that the asserted *transubstantiation* is effected. The so pretendedly potent *words of consecration* are contained in the *consecration prayer*, which translated reads thus: "Do thou, O God, we beseech thee, vouchsafe to make this oblation in all things blessŧed,* admittŧed, ratifiŧed, reasonable and acceptable; that it may be made for us the boŧdy and blŧood of thy most beloved Son our Lord Jesus Christ: who, the day before he suffered, took bread into his holy and venerable hands, and with eyes lifted up to heaven to thee, O God, his almighty Father, giving thanks to thee, he blessŧed, broke, and gave to his disciples, saying, Take and eat ye all of this; for this is my body — (*hoc est enim corpus meum*). In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, also giving thee thanks, he blessŧed it, and gave it to his disciples, saying, Take and drink ye all of it; for this is the chalice of my blood, (*hic est enim calix sanguinis mei*,) of the new and eternal testament; the mystery of faith; which shall be shed for you and for many unto the remission of sins. As often as ye shall do these things ye shall do them in remembrance of me." (*Missale Romanum — Canon Missae.*) As soon as these words, in these two short, Latin sentences, *Hoc est enim corpus meum* † (for this is my body), *hic est enim calix sanguinis mei* (for this is the chalice of my blood), are pronouced by the priest in performing the services of the sacrament, then instantly, as the Romanists profess to believe, ‡ the bread and the wine are changed into *the*

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* Where this mark † appears, the priest *makes the sign of the cross.*

† "Hoc est corpus meum (this is my body), from which is doubtless derived the cant phrase *Hocus pocus*, used by pretented conjurers." *Dowling's Romanism*, p. 204, note.

‡ Erroneous as their professed belief manifestly is, they are evidently, God only knows the proportion of them, even worse at heart. Martin Luther discovered this to be the fact among them, even in the city of Rome itself, whither he had been despatched on business, some time before the great reformation, of which he was about to be the leading honoured instrument. His office there, that "of envoy from the Augustines of Germany, procured him invitations to several meetings of distinguished ecclesiastics. One day, in particular, he was at table

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real body and blood of Christ; there remains only the *species*, that is, the *form* or *appearance*, of bread and wine, each and every particle of both which contains *Christ whole and entire, body soul and divinity.** True the feeling, the smell, the taste, as well as the appearance, are still to the recipient those of bread and wine; but the Romanist disregards his senses, he abandons common sense, to him they are *flesh and blood*, THE WHOLE CHRIST, BODY AND SOUL AND DIVINITY, ALL OF WHICH HE PROFESSES TO SWALLOW! Horrible profanity! Blasphemous absurdity! †

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with several prelates: the latter exhibited openly their buffoonery in manners and impious conversation; and did not scruple to give utterance before him to many indecent jokes, doubtless thinking him one like themselves. They related, among other things, laughing, and priding themselves upon it, how, when saying mass at the altar, instead of the sacramental words which were to transform the elements into the body and blood of the Saviour, they pronounced over the bread and wine these sarcastic words: 'Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain — *Panis es et panis manebis; vinum es et vinum manebis.*' 'Then,' continued they, 'we elevate the pyx, and all the people worship.' Luther could scarcely believe his ears. His mind, gifted with much vivacity, and even gaiety, in the society of his friends, was remarkable for gravity when treating on serious things. These Romish mockeries shocked him. 'I,' says he, 'was a serious and pious young monk; such language deeply grieved me. If at Rome they speak thus openly at table, thought I, what, if their actions should correspond with their words, and popes, cardinals, and courtiers should thus say mass. And I, who have so often heard them recite it so devoutly, how, in that case, must I have been deceived?'" *D'Aubigné History of the Great Reformation*, book ii., p. 52.

* Hence they blasphemously speak of themselves as making their Creator. "Wherefore," said the notorious bishop Bonner, "priests are to be honoured before all kings of the earth, princes and nobles. For *a priest* is higher than a king, happier than an angel, MAKER OF HIS CREATOR." *Fox's Book of Martyrs*, vol. i., book ii., chap. vii., *in fine.*

"The chief prerogative of the Roman hierarch seems to be his power of *creating the Creator.* Pascal and Urban plumed themselves on this attribute, which, according to their own account, raised them above all subjection to earthly sovereigns. This, however, is a communicable perfection, and, in consequence, is become common to all the sacerdotal confraternity. His holiness keeps a transfer office at the Vatican, in which he can make over this prerogative to all his deputies through Christendom. These, in consequence, can make and eat, create and swallow, whole thousands of pastry-gods every day. But these deities, in the opinion of their makers, are perhaps not new gods, but merely new editions of the old one." *Edgar's Variations of Popery*, chap. iv., p. 160.

† "The absurdity resembles the production of some satirist, who wished to ridicule the mystery, or some visionary, who had laboured to

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The great mistake of the Romanists in this matter, lies in the false interpretation they give to the words of our Lord, understanding them *literally* where he says, "*This is my body*," and, "*This is my blood*," as in *Matt.* xxvi. 26–28. "The interpreting of his words, *literally*, is not only repugnant to the sacred history, and involves an absurdity, but is also contrary to the context, to parallel texts, and to the scope of the passage. Yet it is upon a forced and literal construction of these words that the church of Rome has, ever since the thirteenth century, erected and maintained the doctrine of transubstantiation, or of the conversion of the bread and wine in the sacrament of the Lord's Supper, into the actual body and blood of Christ!—A doctrine which is manifestly 'repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.'* The expressions, 'this is my body,' and 'this is my blood, (Matt. xxvi. 26, 28, and Mark xiv. 22, 24, compared with Luke xxii. 19, 20, and 1 Cor. xi. 24, 25,) by a well known metonymy, simply mean, 'this *represents* my body,' and 'this *represents* my blood.'† For, as these words were spoken *before* Christ's body was broken upon the cross, and *before* his blood was shed, he could not pronounce them with the intention that they should be taken and interpreted literally by his disciples: nor do we find that they ever understood him thus. If the words of institution had been spoken in *English* or *Latin* at first, there might perhaps have been some reason for supposing that our

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bring forth nonsense. A person feels humbled in having to oppose such inconsistency, and scarcely knows whether to weep over the imbecility of his own species, or to vent his bursting indignation against the impostors, who, lost to all sense of shame, obtruded this mass of contradictions on man. History, in all its ample folios, displays, in the deceiving and the deceived, no equal instance of assurance and credulity." *Edgar*, chap. xiii., *sub init.*

* 'Art. xxvii. of the Confession of the Anglican Church.'

† "Whitby *in loc.* Dr. Clarke's Discourse on the Eucharist, pp. 50–54. The modern Jews employ a similar phraseology in celebrating the passover. The plate containing the passover-cakes being lifted up by the hands of the whole company, they unite in rehearsing: '*This* is *the bread of poverty* and affliction which our fathers did eat in Egypt,' &c. Allen's Modern Judaism, p. 383. The doctrine of transubstantiation is confuted at length by the Bishop of Durham. (Tracts, pp. 355–370.) See also Mr. Fletcher's Lectures on Popery, pp. 139–169."

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Saviour meant to be literally understood. But they were spoken in Syriac; in which, as well as in the Hebrew and Chaldee languages, there is no word which expresses to *signify*, *represent*, or *denote*. Hence it is that we find the expression *it is*, so frequently used in the sacred writings, for *it represents* or signifies. Thus, in Gen. xvii. 10, 23, 26; this *is* [represents] *my covenant betwixt me and thee.* So, in Gen. xli. 26, 27, *the seven good kine and the seven ill-favoured kine* ARE [represent] *seven years.* Exod. xii. 11. This IS [represents] *the Lord's passover.* Dan. vii. 24. *The ten horns* ARE [denote] *ten kings.* 1 Cor. x. 4. *That rock* WAS [typified or represented] *Christ.* Matt. xiii. 38, 39. *The field* IS [denotes] *the world; the good seed* IS [represents] *the children of the kingdom; the tares* ARE [represent] *the children of the wicked one. The enemy* IS [represents] *the Devil: the harvest* IS [signifies] *the end of the world; the reapers* ARE [represent] *angels.* Similar modes of expression occur in Luke viii. 9, xv. 26, Gr. and xviii. 36, Gr. John vii. 36, and x. 6. Acts x. 17. Gal. iv. 24, and Rev. i. 20. It is further worthy of remark, that we have a complete version of the Gospels in the Syriac language, which was executed at the commencement of the second if not at the close of the first century, and in them it is probable that we have the precise words spoken by our Lord on this occasion. Of the passage, Matt. xxvi. 26, 28, the Greek is a verbal translation: nor would any man even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms to express, 'this represents my body,' and 'this represents my blood.' It is evident, therefore, from the context, from parallel passages, and the scope of the passage, that the literal interpretation of Matt. xxvi. 26, 28, must be abandoned, and with it necessarily falls the monstrous doctrine of transubstantiation." (*Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. ii. part ii., chap. v. sect. i.)

Of the *wine*, in the celebration of the Eucharist among the Roman Catholics, *the laity and non-officiating clergy are not permitted to partake*:* theirs is communion *in one*

* "Both elements, indeed, are always consecrated and received by the administrator. The sacrificial character of the institution, according to

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kind — half communion. This was long ago established among the Roman Catholics, by positive decree. For, say they, "the laity and non-officiating clergy are not bound by any divine precept to receive the sacrament of the eucharist in both kinds; nor can any one who holds the true faith indulge the slightest doubt that communion in either kind is sufficient to salvation. For although Christ the Lord did in the last supper institute this venerable sacrament of the eucharist in the species of bread and wine, and thus delivered it to the apostles; yet it does not thence follow that all the faithful in Christ are bound by divine statute to receive both kinds." (*Council of Trent*, sess. xxi., chap. i.) "Though from the beginning of the Christian religion the use of both kinds was not infrequent, yet when in process of time that practice was for weighty and just causes changed, holy mother church, recognizing her acknowledged authority in the administration of the sacraments, *approved the custom of communion in one kind, and commanded it to be observed as law:* to condemn or alter which, at pleasure, without the authority of the church itself, is not lawful." (*Ibid.*, chap. ii.) — "Whoever" (say they) "shall affirm, that the holy Catholic church had not just grounds and reasons *for restricting the laity and non-officiating clergy to communion in the species of bread only*, or that she hath erred therein: LET HIM BE ACCURSED. Whoever shall deny that Christ, whole and entire, the fountain and author of every grace, is received under the one species of bread; because, as some falsely affirm, he is not then received according to his own institution, in both kinds: LET HIM BE ACCURSED." (*Ibid.*, canons 2, 3.) — How ingeniously are transubstantiation and communion in one kind connected together! Roman Catholics, believing that Christ whole and entire, his soul, body, and divinity, is contained in either species, and in the smallest particles of each, hence "infer, that whether the communicant receive the bread or the wine,

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papal theology, requires the distinct consecration of the bread and the wine, in order to represent the separation of the body and blood of the immolated victim. The officiating priest participates in both species; but the people only in one. The cup, for the prevention of scandal and accidents, is withheld from the laity." *Edgar's Variations of Popery*, chap. xiv., *in principio.*

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he enjoys the full benefit of the sacrament. Thus, to support their monstrous dogma, a Christian ordinance is cut in two: transubstantiation justifies communion in one kind, and communion in one kind proves the truth of transubstantiation. Such is the argument. But in denying the cup to the laity they divide this sacrament of Christ, they pervert his express law in this matter, and recede from the practice of the apostles. And though they confess it was the practice of the primitive church to receive the sacrament in both kinds, they lay it aside, and curse all who say they are wrong; that is, they curse those who follow Christ, his apostles, and his church, and refuse to follow him themselves." (*Elliott's Roman Catholicism*, book ii., chap. vi., *in princip.*) They acknowledge that Christ instituted this sacrament "in the species of bread and wine, and thus delivered it to the apostles;" and yet they have the impudence to assert that the church had "*weighty and just causes*" for changing the original practice of using both kinds — "that the holy Catholic church had *just grounds and reasons* for restricting the laity and non-officiating clergy to communion in the species of bread only!" just grounds and reasons, that is, for altering, mutilating, and corrupting a divine institution! Most audacious impiety! No, all such restriction is utterly inadmissible. When the Lord Jesus, instituting the sacred Supper, had taken the cup, and had given thanks, giving it to his disciples he said, "*Drink ye all of it.*" *Matt.* xxvi. 27. Upon their *drinking of the cup* he lays a remarkable stress. "With respect to the *bread*, he had before simply said, *take, eat, this is my body:* but concerning the *cup*, he says, *drink ye all of this;* for as this pointed out the very *essence* of the institution, *viz.* the *blood of atonement*, it was necessary that each should have a particular application of it, therefore he says, drink ye ALL of THIS. By this we are taught that the *cup* is essential to the sacrament of the Lord's supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the *bread;* but the *cup* as pointing out the blood poured out, i. e. the *life*, by which alone the great sacrificial act is

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performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the cup to the people, (and they all do this,) that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received the holy sacrament. All pretention to this is an absolute farce, so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it, that the very men, who plead so much for the bare *literal* meaning of *this is my body*, in the preceding verse, should deny all meaning to *drink* ye *all of this cup*, in this verse! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! O what a thing is man! a constant contradiction to *reason* and to *himself*. The conclusion therefore is unavoidable. The sacrament of the Lord's supper IS NOT celebrated in the church of Rome." (*Dr. Adam Clarke's Discourse on the Nature, Design, and Institution, of the Holy Eucharist*, pp. 54, 55. Ed. New-York, 1812.)

But this ordinance is held by the Roman Catholics to be not merely a sacrament, but also a *sacrifice*. "Whoever" (say they) "shall affirm, that *a true and proper sacrifice* is not offered to God *in the mass*;* or that the offering is nothing else than giving Christ to us, to eat: LET HIM BE ACCURSED. Whoever shall affirm, that by these words, 'Do this for a commemoration of me,' Christ did not *appoint his apostles priests*,† or did not *ordain*

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* "The '*mass*' is the communion-service, or consecration and administration of the sacrament. 'High mass' is the same service, accompanied by all the ceremonies which custom and authority have annexed to its celebration. An account of these may be seen in the fourth volume of Geddes's 'Tracts against Popery.' In the early ages of the church the congregation was dismissed before the celebration of the Lord's Supper, none but the communicants being suffered to remain. '*Ita missa est*,' *Thus the congregation is dismissed*, said the officiating minister, and immediately the congregation withdrew; the term thus employed was used in process of time to designate the solemn service about to be performed; it was called '*missa*,' *the mass*. *Cramp's Text-Book of Popery*, chap. xi., *in princip.*, note.

† Christ, by those words, did not do any such thing. "The *ministers* of the New Testament are never in Scripture called *priests*, though this name has been applied to the Christian people who offer up the 'spiritual

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*that they and other priests should offer his body and blood:** LET HIM BE ACCURSED. Whoever shall affirm, that the sacrifice of the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not *a propitiatory offering;* or that it only benefits him who receives it, and ought not to be *offered for the living and the dead, for sins, punishments, satisfactions, and other necessities:* LET HIM BE ACCURSED." (*Council of Trent*, sess. xxii., can. 1, 2, 3.) —The *sacrifice of the mass* † is held by the Roman Catholics to be the very same sacrifice that was once offered on the cross. "We therefore confess" (say they) "that the sacrifice of the Mass is and ought to be considered, one and the same sacrifice with that of the cross, for the victim is one and the same, namely, Christ our Lord, who offered himself, once only, a bloody sacrifice on the altar of the cross. The bloody and unbloody victim are not two, but one victim only, whose sacrifice is daily renewed in the Eucharist, in obedience to the command of our Lord: *Do this in remembrance of me.* The priest is also one and the same, Christ the Lord; for the ministers who offer sacrifice, consecrate the holy mysteries, not in their own person, but in that of Christ, as the words of consecration itself show, for the priest does not say: *This is the body of Christ*, but, *This is my body;* and thus acting in the person of Christ the Lord, he changes the sub-

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sacrifices' of praise and good works. Heb. xiii. 15, 16; 1 Pet. ii. 5." *Pascal's Provincial Letters*, p. 144. *Note* by the translator.

* "It cannot be affirmed that the body of Christ is offered in the mass, unless it can be said that, as often as it is offered, *Christ has suffered death;* for the apostle says expressly, Heb. ix. 25, 26, that if Christ offered himself often, *he must often have suffered since the foundation of the world.* Let him disprove this who can." *Clarke's Commentary, Heb.* x. 18.

† "To understand properly what Roman Catholics understand by *the sacrifice of the mass*, we must consider that they believe, that in the sacrament of the eucharist are contained truly, really, and substantially, the body and blood, soul and divinity of our Lord Jesus Christ; that is to say, the whole Christ. And the sacrifice of the mass is *offering him up to God as a propitiatory sacrifice* both for the living and the dead, in as true a manner as he was offered on the cross at Jerusalem; and that it is equally meritorious as his first sacrifice was. This doctrine the Church of Rome teaches as an article of faith, and requires all her members to assent to it on pain of damnation." *Elliott's Roman Catholicism*, book ii., chap. v., *in princip.*

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stance of the bread and wine into the true substance of his body and blood. This being the case, it must be taught without any hesitation that, as the holy council [of Trent] has also explained, the sacred and holy sacrifice of the Mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice performed on the cross, but also *truly a propitiatory sacrifice*, by which God is appeased and rendered propitious to us. If, therefore, with a pure heart, a lively faith, and affected with an inward sorrow for our transgressions, *we immolate and offer this most holy victim*, we shall, without doubt, *obtain mercy* from the Lord, *and grace in time of need*,* for so delighted is the Lord with the odour of this victim, that, bestowing on us the gift of grace and repentance, he pardons our sins. Hence this usual prayer of the Church: *As often as the commemoration of this victim is celebrated, so often is the work of our salvation being done*, that is to say, through this unbloody sacrifice flow to us the most plenteous fruits of that bloody victim." (*Catechism of the Council of Trent*, part ii., chap. iv., quest. lxxiii — lxxv.) — How easy it is for Roman Catholics to be at variance with the Scriptures! According to the Scriptures, Jesus Christ is the only sacrifice for sin. The body of Jesus Christ was offered by himself — "*once for all.* This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For *by one offering he hath perfected for ever them that are sanctified.* Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. *Now where remission of these is, there is no more offering for sin.*" *Heb.* x. 10, 12, 14 — 18. But if, after remission of sins, there is needed *no more offering for sin;* and if Christ, by one offering, *hath perfected for ever the sanctified;* then the so-called *sacrifice of the mass*, (the immolation and offering of Christ in the mass,) about which the Romish clergy employ themselves so incessantly, and to which the laity trust for the pardon of their sins,

* Heb. iv. 16.

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not only has no foundation in the Scriptures, but is a blasphemous fiction,* an evil superstition, impiously derogatory to the divine sacrifice of Jesus Christ which was once for all offered by himself when he expired upon the cross.†

The mass is performed, not in the vernacular language, but in *Latin.* "Whoever" (say they) "shall affirm—that the mass should be celebrated in the vernacular language only: LET HIM BE ACCURSED." (*Council of Trent*, sess. xxii., can. 9.) No matter what the common language of the people is, in whatever nation or country, the mass must be in a dead language, it must be in *Latin.* This is one way to keep the people in ignorance. Not so the apostle Paul, who nobly says: "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 *Cor.* xiv. 19.) "The custom of celebrating mass in the Latin language only stands in direct contradiction to his reasoning in that important chapter, and is not less opposed to the testimony of history ‡ than it is to the authority of Scripture. Like

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* The Romish *sacrifices of masses* are by the Protestant Episcopal Church, in her Book of Common Prayer, very properly stigmatized as "*blasphemous fables* and *dangerous deceits.*" *Articles of Religion*, art. xxxi.

† "The sacrifice of Christ's body, was performed once by himself, to the eternal salvation of all his chosen; Heb. ix. and x. And therefore the repetition thereof, supposed in the Popish Mass, is a most horrible blasphemy against the sacrifice and eternal Priesthood of our Saviour Christ." *Dr. Fulke's Confutation of the Rhemish Testament, Mark* xi. 17.

"It is a monstrous sequel, that one only sacrifice but once offered, never to be reiterated, after which there remaineth no sacrifice for sin, should draw after it another sacrifice, to be repeated ten thousand times every day." *Idem, Heb.* x. 2.

‡ "The primitive church for more than six hundred years after Christ, never approved any use of service in a tongue unknown to the common people." *Fulke's Confutation of the Rhemish Testament*, 1 *Cor.* xiv.

"While the Latin language was spoken among all the nations of the West, or at least was understood by most people, little could be objected to the use of this language in the public assemblies for Christian worship. But when the Roman language, with the Roman dominion, had been gradually subverted and become extinct, it was most just and reasonable, that each nation should use its own language in their wor-

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the ancient wizards, who 'peeped and muttered,' the Roman Catholic priest recites a considerable part of the service in a low, murmuring voice, entirely unintelligible to the people. If it be said that they are allowed the use of translations, it may be replied that those translations comprise only detached portions of the service, and that it is obviously impracticable to derive any benefit from them during the time of worship. The rapid succession of ceremonies, the frequent changes of posture, the constant appeal to the senses, cannot but divert the attention, and present an insuperable obstacle to all attempts of the kind; to say nothing of the difficulty of reading with advantage, while at the same time the service is being carried on in another tongue. Of this, Roman Catholic instructors are fully aware. Their books of devotion contain no directions for the use of the translated Missal, but rather aim to recommend what is termed *spiritual* communion, that is, meditation on what the priest is supposed to be saying." (*Cramp's Text-Book of Popery*, chap. xi., *prope finem.*)

IV. The next in order, of the sacraments we are examining, is *Penance.*

Penance, as a sacrament, is held by the Roman Catholics to be an institution *intended for the remission of sins committed after baptism.* "If, in all the regenerate," (say they,) "there were such gratitude to God, that they always kept the righteousness received by his goodness and grace in baptism, there would have been no need to institute another sacrament for the remission of sins, besides baptism. But since God, who is rich in mercy, knoweth our frame, he hath provided a saving remedy for those

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ship. But this privilege could not be obtained from the pontiffs of this [cent. xi.] and the following centuries, for they decided that the Latin language should be retained though unknown to the people at large. Different persons assign different reasons for this decision, and some have fabricated such as were quite far fetched. But the principal reason doubtless was, an excessive veneration for what is ancient. And the Oriental Christians have fallen into the same fault, of excessive love of antiquity; for public worship is still performed by the Egyptians in the ancient Coptic, by the Jacobites and Nestorians in Syriac, and by the Abyssinians in the ancient Ethiopic, notwithstanding all these languages have long since become obsolete, and gone out of popular use." *Dr. Mosheim's Ecclesiastical History*, cent. xi., part ii., chap. iv., § 2.

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who yield themselves *again* to the slavery of sin and the power of the devil; namely, *the sacrament of penance*, whereby the benefits of the death of Christ are applied to those *who sin after baptism*." "Whoever shall affirm that penance, as used in the Catholic church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, *to reconcile them to God, as often as they shall fall into sin after baptism:* LET HIM BE ACCURSED." (*Decrees and Canons of the Council of Trent*, sess. xiv., chap. i., and can. 1.)

Of penance as a sacrament they speak particularly, as to both its *matter* and its *form*. "The *form* of the sacrament of penance, in which its power chiefly lies," they say, "resides in the words of the minister, '*I absolve thee from thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost.'" (*Council of Trent*, sess. xiv., chap. iii.) The absolution which in these words the minister pronounces, is by the Roman Catholics considered to be, not declaratory or conditional, but *judicial* and *absolute*. "Though the priest's absolution is the dispensation of a benefit which belongs to another," (say they,) "yet it is not to be considered as merely a ministry, whether to publish the gospel or to declare the remission of sins, but as of the nature of *a judicial act*, in which sentence is pronounced by him *as a judge*." (*Ibid.* chap. vi.) This is claiming large power. Do you ask what their proof is of such power? They call it "the power of the keys," in other words the power to "bind" or "loose," (*Ibid.*,) which they pretend was conferred supremely on the apostle Peter (Matt. xvi. 18, 19), but which they are obliged to admit was also given to all the apostles, *Matt.* xviii. 10: "Whatsoever *ye* shall bind, on earth shall be bound in heaven; and whatsoever *ye* shall loose on earth shall be loosed in heaven." Whatever ye shall do in the discipline of the church, in accordance with the teachings of your Lord, shall be ratified in heaven. Surely, there is no part of popery here. They quote *John* xx. 22, 23: "He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." They say that Jesus in these words instituted the sacrament of penance. (*Ibid.*, chap. i.)

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But, most manifestly, there is nothing of it expressed; and it would cost them more labour than they will ever bestow to make out that any such thing was intended. That our Saviour, in breathing on his apostles, conferred on them the gift of the Holy Ghost, it was to qualify them for executing their great commission of preaching the gospel to the nations; in doing which it was necessary for them to make known the terms of salvation; which was in effect to declare to their hearers their sins either remitted or retained accordingly as they complied or not with the terms required; and thus, in an important sense, they might be said to remit or retain their sins. But this is a very different thing from taking the place of a judge, and judicially remitting or retaining sins. Judicially, "*who can forgive sins but God only?*" *Mark* ii. 7. And how can any man *pretend* thus to forgive sins without usurping the prerogative of God himself?

By the *matter* of the sacrament of penance we are to understand, according to the Roman Catholics, the acts of the penitent. It consists, they say, of three parts, *viz. contrition*, *confession*, and *satisfaction*. They hold that these three parts "are required by divine appointment, in order to the completeness of the sacrament, and the full and perfect remission of sins." "Whoever" (say they) "shall deny, that in order to the full and perfect forgiveness of sins three acts are required of the penitent, constituting as it were the *matter* of the sacrament of penance, namely, *contrition*, *confession*, and *satisfaction*, which are called the three parts of penance; or shall affirm that there are only two parts of penance, namely, terrors wherewith the conscience is smitten by the sense of sin, and faith, produced by the gospel, or by absolution, whereby the person believes that his sins are forgiven him through Christ: LET HIM BE ACCURSED." (*Council of Trent*, sess. xiv., chap. iii., and can. 4.)

Let us see how they understand these three parts. And

First. Contrition. "Contrition," (say they,) "which holds the first place in the above-mentioned acts of the penitent, is the sorrow and detestation which the mind feels for past sin, with a purpose of sinning no more. Now this emotion of contrition was always necessary in order to obtain the pardon of sin; and when a man has sinned after

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baptism it prepares him for the remission of sin, *if joined with* confidence in the mercy of God, and *an earnest desire of performing whatever is necessary to the proper reception of the sacrament.*" (*Ibid.*, chap. iv.) According to this then, contrition in any one does not prepare him for the remission of sin, that is, is not genuine, unless "joined with an earnest desire of performing whatever is necessary to the proper reception of the sacrament" of penance; an earnest desire, that is, of performing what they call *sacramental confession and satisfaction.* Indeed, elsewhere they say plainly, "There is no true contrition, but with desire also of the Sacrament in time and place." (*Rhemish Testament, annot.* on *Luke* xvii. 14.) Roman Catholics, it seems, cannot even describe what contrition is without mixing it up and spoiling it with error. Let us see,

Secondly, How they understand *confession.* Confession, as a part of the matter of penance, is the *confession of sins to a priest.* The priest who hears confessions is called a *confessor;* and the seat where a confessor sits to hear confessions is called a *confession-chair*, or *confessional.* There, at the feet of the priest, whom he calls his ghostly father, the penitent reverently kneels,* to him he makes the confession of his sins, expresses to him his sorrow for them, and implores him to grant him absolution.† This, *viz.* confession to the priest in order to receive his absolution, is what they call *sacramental*

* "He that repents him of his sins, casts himself down with a lowly and humbled spirit at the feet of the priests, that in this his so humble demeanour he may easily recognize the necessity of extirpating pride, from which all those enormities which he deplores derive their birth and origin. In the priest, who sits as his legitimate judge, *he should venerate the person and power of Christ the Lord; for in the administration of the sacrament of penance, as in that of the others, the priest discharges the function of Christ.*" *Catechism of the Council of Trent*, part ii., chap. v., quest. xvii.

† A form of general confession used by the Roman Catholics is the following, called, from the first word with which it begins in Latin, the "*Confiteor:*" "I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael, the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech blessed Mary, ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy

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confession; and this they hold to be *necessary to salvation.* "Whoever" (say they) "shall deny that sacramental confession is *necessary to salvation:* LET HIM BE ACCURSED." (*Council of Trent*, sess. xiv., can. 6.) — As a thing of course, all Roman Catholics are required to make their confessions to the priests. With them, the priests are in the place of Jesus Christ. There are certain cases, embracing "the more weighty causes and crimes," which are referred, some to the bishops, others to the pope: these are called "reserved cases" (*casus reservati*),* because reserved by these superior officers to their

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apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

"May Almighty God have mercy on me; forgive me my sins; and bring me to life everlasting. Amen.

"May the Almighty and merciful Lord grant me pardon, remission, and absolution of all my sins. Amen." *St. John's Manual*, p. 58. Ed. New-York, 1857.

When one confesses his sins to the priest, the following is "*the method of confession*" prescribed: "Approach the confessional with the same recollectedness, silence, and modesty which would fill your heart if Christ our Lord were seated there in person ready to hear your confession, and not the priest who is really his representative. When your turn has come, kneel down and say: 'Bless me, Father, for I have sinned,' and then begin the 'Confiteor,' proceeding as far as 'through my fault,' &c. Then tell when you last approached the sacraments, the period your confession is to embrace, and begin the avowal of your sins. Accuse yourself first of the faults, if any, in your last confession and communion, and when you have stated all, especially if you are so happy as to have no mortal sin on your conscience, conclude thus: 'For these and all the sins of my past life, especially my sin of (naming some grievous sin), I am heartily sorry, beg pardon of God, and absolution of you, my Father,' and conclude the 'Confiteor.'

"Listen then with humility and docility to the advice of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you forsee will prevent your accomplishing it, state this respectfully.

"Should your ghostly father deem it proper to defer absolution, acknowledge your unworthiness, murmur not, least of all show your want of contrition by any spiteful emotion, any thought of not returning. Leave the confessional resolved to use every effort, by a change of life and sincere repentance, to obtain God's pardon, which his minister will ratify." *Ibid.*, p. 611.

* These "reserved cases," of "the more weighty causes and crimes," are such as these, *viz.*, "heresy, simony, assault on an ecclesiastic, robbery of a church, violation of an interdict, attempts to tax the clergy,

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own decision. (*Ibid.*, chap. vii.) But why is it so indispensably necessary for the confession of sin to be made to the priests? "Because" (say they) "our Lord Jesus Christ, when he was about to ascend from earth to heaven, left his priests in his place, as presidents and judges, to whom all mortal offences into which the faithful might fall should be submitted, that they might pronounce sentence of remission or retention of sins, by the power of the keys." (*Ibid.*, chap. v.) They tacitly refer here to Matt. xvi. 19, xviii. 18, and to John xx., 22, 23; where our Lord speaks of binding and loosing, and of remitting and retaining sins. Thus, as we have already seen in considering the *form* of penance, they misconstrue those texts of Scripture as commissioning them judicially to remit and retain sins, and then wish to have it *inferred*, though falsely, that people must come and confess their sins to the priests. Thus all that confession to the priests has to rest on here is, merely *a false inference.* But what better has it to rest on anywhere? Romish priests have had their eyes very wishfully, but doubtfully, on *James* v. 16: "Confess your faults one to another, and pray one for another, that ye may be healed."* "It is not certain" (say they) "that he speaketh here of Sacramental Confession: yet the circumstance of the letter will bear it, and very probable it is that he meaneth of it." (*Rhemish Testament, annot. in loc.*) Not only very probable, absolutely certain it is, that sacramental con-

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and generally all offenders against the persons and property of that privileged order. Vide Decret. Causa 17. 9. 4. Extravagant. Commun. lib. v. tit. 9. c. 3. On Thursday and Friday in Passion week a cardinal sits to receive confessions of such crimes, 'armed with the delegated powers of the Pope.' Rome in the nineteenth Century, vol. ii. p. 261." *Cramp's Text-Book of Popery*, chap. viii., p. 197, *note* 90.

* "The apostle here speaketh of mutual confession or acknowledging of our trespasses one against another, not of our sins to a priest." *Fulke's Confutation of the Rhemish Testament, in loco.*

"It is not said, *Confess your faults to the* ELDERS *that they may forgive them*, or prescribe *penance* in order to forgive them. No; the members of the Church were to *confess their faults to each other;* therefore *auricular confession* to a priest, such as is prescribed by the Romish Church, has no foundation in this passage. Indeed, had it any foundation here it would prove more than they wish, for it would require the *priest* to *confess his sin* to the *people*, as well as the people to confess theirs to the priest." *Clarke's Commentary, in loc.*

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fession, (confession to a priest in order to receive his absolution,) is *not that he meaneth of it.* The apostle here exhorts Christians to acknowlege their faults "*one to another*," that is *mutually;* but not a word does he say about their confessing their sins to priests. Where is the text of Scripture that speaks out plainly, and exhorts Christians to make their confessions of their sins to priests? Such a text cannot be found anywhere between the lids of the Bible. So poorly supported is the argument in favour of the sacramental confession of sins to popish priests.

Confession is required to be made *secretly*, i. e. *to the priest alone.* "Whoever" (say they) "shall affirm that the practice of *secretly confessing to the priest alone*, as it has been ever observed from the beginning by the Catholic church,* and is still observed, is foreign to the institution and command of Christ, and is a human invention: LET HIM BE ACCURSED." (*Council of Trent*, sess. xiv., can. 6.) But, that this sort of confession is not "a human invention," is more than any Romish priest is able to make appear. It is commonly called *auricular* confession; because expressed only *in the ear* of the priest. As confession is required to be made thus secretly, to the priest alone; so upon the priest inviolable secresy is enjoined, regarding all matters which to him in confession are revealed. "As there is no one who is not desirous that his crimes and defilement should be kept secret," (say they,) "the faithful are to be admonished that there is no reason whatever to apprehend, that what they disclosed in confession shall ever be revealed to any one by the priest, or that by it he can, at any time, be brought into danger of any sort. For against the priests who bury not in eternal and religious silence all the sins revealed to them in con-

* "To this we answer, 1. That auricular confession has not existed from the organization of the Christian church. This they can never prove. They can give no institution of Christ for this practice, no example from him or his apostles, nor any early usage of the primitive church. They can produce no practice of the church for several hundred years after Christ by which it could be proved. 2. But, secondly, there was no public constitution for auricular confession before the *twelfth* general council, which was the fourth Lateran, held in the year 1215, under Innocent III., so that from this it takes its commencement." *Elliott's Roman Catholicism*, book ii., chap. ix., 10, (1.).

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fession, the sacred ordinances of the Church denounce the heaviest chastisement.* Wherefore we read in the great Council of Lateran: *Let the priest take the greatest care, neither by word nor sign, nor by any other means whatever, in the least degree to betray the sinner.*" † (*Catechism of the Council of Trent*, part ii., chap. v., quest. lvii.) — "The instructions on this point given to Roman Catholic priests in some of their seminaries train them to falsehood; yea, more, their theology, as a system, insists upon *perjury*, and demands it of their confessors. This is a heavy charge, and the *proof* ought to be called for and produced. Here is the proof: Peter Dens, in his Theology, which is the class-book in the Maynooth College, in Ireland, and is generally used in most Roman Catholic theological schools, and is approved of by the dignitaries of the Church of Rome, teaches as follows what the duty of confessors is in reference to what is communicated to them in confession: — '*Can a case be given in which it is lawful to break the secrecy of confession? Ans.* None can be given; although the LIFE or SALVATION of a man, or the destruction of the commonwealth, would depend thereon. For the pope himself cannot dispense with it; because the secrecy of the seal of confession is more binding than the obligation of an oath, a vow, a natural secret, &c.; and it depends on the positive will of God. *What then ought a confessor to answer when interrogated respecting any truth which he knows only by sacramental confession? Ans.* He ought to answer that HE DOES NOT KNOW IT; and, if necessary, TO CONFIRM THAT BY AN OATH. *Obj. It is not lawful to lie in any case; but the confessor lies, because he knows the truth; therefore,* &c. *Ans.* The minor proposition is denied: because such a confessor is interrogated AS A MAN, and answers AS MAN; but he does not know this truth as man, though HE KNOWS IT AS GOD; as St. Thomas Aquinas says, q. ii., art. 1, ad. 3: and this sense properly exists naturally in the very answer; for when he is interrogated or answers in other cases than confession, he is considered AS A MAN. *But what if the confessor is directly asked whether he knows that by sacramental confession? Ans.* In this

* Cf. Leo, epist. lxxx. † Cap. xxi.

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case he ought to answer nothing: so says Steyart with Sylvius. But such an interrogation is to be rejected as impious: or the confessor can say absolutely, not relatively, to the inquiry, (*Ego nihil scio,*) *I know nothing;* because the word (*Ego*) I refers to human knowledge. In like manner, if a confessor should be cited before a court for trial, that he might give a reason for the denial, he ought to *contend* that in this matter HE KNOWS NO SUPERIOR BUT GOD.' (Theol. ad Usum. Semin. De Sigillo Confessionis, No. 159. vol. vi. p. 239. Mechlin, 1830.) — It would be difficult to find, in so many words, such a total disregard to truth, and such blasphemous assumptions, as are contained in this quotation from Dens. Here *blasphemy* is unblushingly taught; for the priest here affects to act *as God*, thereby making himself equal with God, and manifesting the marked character of antichrist, who, 'AS GOD, sitteth in the throne of God.' Here, too, a *known and deliberate lie*, according to this veracious Roman Catholic writer, may be told, and told by a preacher of religion, connected, too, with administering a sacrament, as they call it. To this is to be added PERJURY, in order to make the deliberate lie pass for truth. Besides, the LIFE of a man, or even his SALVATION, or the DESTRUCTION, *interitus reipublicæ, the overthrow of our republican government*, (to use the very words of Dens,) are considered small matters, if necessary to keep up the authority of the Roman Catholic priesthood!* It is useless to inquire

* It is by recurring to the Romish doctrine of the secrecy of sacramental confession, "that F. Daniel Bartoli, in his history of England, or rather of the Jesuits in England, endeavours to justify the conduct of the Jesuit Garnet, *in not discovering the gunpowder plot*, to which he supposes him to have been privy: but as it was disclosed to him in confession, or at least under the seal of confession, he had sinned grievously by discovering it, though by such a discovery he might have saved a whole nation from destruction. So that the violating such a seal is a far greater evil than the loss of so many lives, than the utter ruin of an entire nation. A doctrine evidently repugnant to the dictates both of reason and humanity." *Bower's History of the Popes — P. Syricius.* (Vol. i., p. 114, *note.*)

What an infernal contrivance, and genuinely Romish, was the notorious gunpowder plot! and yet all concealed under the professedly sacred seal of solemn sacramental confession! It was in the beginning of the seventeenth century, *viz.* in the year 1605, that the dark and horrid plot came out. "Some nefarious miscreants burning with hatred of

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what kind of citizens Roman Catholic priests will make, when they are taught such horrible principles." (*Dr. Elliott's Roman Catholicism*, book ii., chap. ix., 7.)

Confession is required to be made *fully*. "For" (say they) "it is plain that the priests cannot sustain the office of judge, if the cause be unknown to them, nor inflict equitable punishments if sins are only confessed in general, and not *minutely and individually described*. For this reason it follows that penitents are bound to rehearse in confession *all mortal sins*, of which after diligent examination of themselves, they are conscious, even though they be of *the most secret kind, and only committed against the two last precepts of the decalogue*,* which sometimes do more grievously wound souls, and are more perilous than those which are open and manifest. For venial offences, by which we are not excluded from the grace of God, and into which we so frequently fall, may be concealed without fault, and expiated in many other ways, although, as the pious custom of many demonstrates, they may be mentioned in confession very properly and usefully, and without any presumption. But seeing that all mortal sins, even of thought, make men children of wrath and enemies of God, it is necessary to seek from him pardon of every one of them, with open and humble confession. Therefore when the faithful in Christ labour to confess every sin that occurs to their memory, without doubt they place all before the divine mercy, that they may be pardoned. Those who do otherwise, and knowingly conceal any sins, present nothing to the divine goodness, to be forgiven by the priest; for if the sick man is ashamed to show his wound to the surgeon, that cannot be cured

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what they regarded as a new and false religion, and prompted by the counsel of three Jesuits of whom *Henry Garnet* was the chief, determined to destroy at a stroke, king *James* I. with his son, and the whole British parliament, by means of gunpowder, which they had concealed under the house where the parliament usually met. For they had no doubts, if these could be destroyed, means would occur for reinstating the old religion and giving it its former ascendency. The English call this horrid conspiracy, the *gunpowder plot*. But divine Providence caused it to be wonderfully discovered and frustrated, when it was ripe for execution." *Mosheim's Ecclesiastical History*, cent. xvii., sec. ii., part i., chap. i., § 10.

* The *tenth*, as they are read by Protestants.

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which is unknown. Moreover it follows that even those circumstances which alter the species of sin are to be explained in confession, since otherwise the penitents cannot fully confess their sins, nor the judges know them; and it becomes impossible to form a right estimate of the heinousness of the offence, or inflict a suitable punishment." "Whoever" (say they) "shall affirm, that in order to obtain forgiveness of sins in the sacrament of penance, it is not by divine command necessary to confess *all and every mortal sin* which occurs to the memory after due and diligent premeditation — including *secret offences*, and those which have been committed against the two last precepts of the decalogue, and those circumstances which change the species of sin; but that such confession is only useful for the instruction and consolation of the penitent, and was formerly observed merely as a canonical satisfaction imposed upon him; or shall affirm that those who labour to confess all their sins wish to leave nothing to be pardoned by the divine mercy; or, finally, that it is not lawful to confess venial sins: LET HIM BE ACCURSED." (*Council of Trent*, sess. xiv., chap. v. and can. 7.) Thus, according to what is here expressed, *venial sins may* be, and *mortal sins* must* be, *confessed;* the latter must *all be minutely and individually and circumstantially de-*

* All sins are by the Roman Catholics distinguished into these two kinds, *mortal* and *venial*. As they themselves describe them — "Mortal sin is a grievous transgression of the law. It banishes the grace of God from our souls, renders us hateful and abominable in the sight of God, and worthy of eternal punishment. Venial sin, is a smaller transgression of the law, a more pardonable offence, which, though it does not kill the soul, as mortal sin does, nor deserve eternal punishment, yet it obscures the beauty of the soul before God, and displeases him, *and deserves a temporal chastisement.* Venial sins in general are divided into two kinds: (1.) Such as arise from human frailty, surprise, or inadvertency, and from objects to which the person has no inordinate attachment. (2.) Such as a person commits willingly or deliberately, or out of an ill custom, which he is at no pains to amend, or with affection to a sinful object." (Sincere Christian, p. 258, 275. In *Dr. Elliott's Roman Catholicism*, book ii., chap. xi., 7.) But how can any thing be sin, and yet not deserve any thing more than "*a temporal chastisement?*" The truth is, every sin is against the divine law, and, consequently, in the account of divine justice it must be damnable. The distinction therefore, which the Roman Catholics make of sins into mortal and venial, cannot be a proper one: for, though there is a difference in sins, some being greater and some less than others, reasonably requiring, conse-

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scribed, and humbly confessed, to the priest. And it is not enough to rehearse actions and words; thoughts, purposes, desires, wishes, must also be made known. Questions must be answered — just such questions as are suited to draw out, from the persons to whom they are put, all such communications of thoughts, intentions, feelings, conceptions and imaginations, as are naturally secreted from every body in the world. But from such an one as the sanctimonious prying Romish confessor, the superstitiously compliant man and the timid female dare not conceal them. Indeed, concealment is represented as mortal sin. It must not be attempted. Accordingly, in all degrees the heart is laid open to the view of the scrutinizing priest, and thus he is made acquainted with all its private workings, with every thing he wishes to examine of its contents, filthy and polluting as they may be, even to its most retired recesses. Of all such disclosures Romish priests know well how to serve themselves, even although it may be at the expense of character.* After the priest has gone through with his sifting interrogatories, and thoroughly examined his female penitents with all the questions he pleases to ask, many of them grossly indecent,† what may be supposed to be the result? "And

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quently, some greater and some less punishment, yet all sins of their own essential nature are mortal.

"The difference of sins proveth not that some are mortal, and some venial: for all of their own nature are mortal. The reward of sin, saith the apostle, is death, *Rom.* vi. 23." *Dr. Fulke's Confutation of the Rhemish Testament, Matt.* v. 23.

* No citizen who regards the virtue and character of American women can understandingly think of Romish *auricular confession* but with feelings of detestation and repulsiveness. "Who would admit into the bosom of his home a sleek confessor, to demand account of the actions of those most closely allied and most dear to him — to pry with greedy and impudent curiosity even into their most secret thoughts? A prudent man would as soon receive a wolf, if tonsured and covered with a cowl, admit him to his sheep, and leave him with them, with full faith in their security, as bring a confessor to those who have purity to lose, and feel confident that they would continue pure. May that time never arrive when American women shall bend before the priest for his treacherous absolution, or confide their thoughts in his keeping, or lend an ear to his polluting interrogatories!" *Romanism incompatible with Republican Institutions*, by CIVIS; pp. 71, 72. Ed. New-York, 1845.

† For a specimen of the questions alluded to, see "*An examination of conscience*" upon what Romanists call the *sixth*, and we the *seventh* com-

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more especially when the penitent, after reciting the confiteor, and raising herself up from her prostration, 'touches with her lips either the ear or cheek of the spiritual father;' and this in *private*. Surely comment is unnecessary here. The facts brought before the public by Roman Catholics themselves convict their sacrament of penance of gross licentiousness.—Time would fail and modesty forbid to give even half the well attested facts that could be adduced to prove the immoral tendency of auricular confession. In Spain, Pope Paul IV. uttered his bull against the crime of *solicitants*, or of those priests who, in the act of confession, solicit the person confessing to indecent acts.* When this bull was introduced into Spain, every person who had been solicited was instructed, within thirty days, to report to the inquisitors. So great a number of females went to the palace of the inquisitor in the city of Seville only, to reveal the conduct of their infamous confessors, that twenty notaries, and as many inquisitors, were appointed to note down their several informations. But these being found insufficient, several periods of thirty days were appointed, and the matter was finally given up, and the whole matter terminated where it began. Indeed, in Roman Catholic countries, the corruption arising from confession alone sets chastity at defiance, and serves to introduce a flood of every species of sin. In Protestant countries, a sounder morality, even among Catholics, prevails. But we cannot endure the disgust of even writing these abominations. Those who desire to read extended discussions on such topics we refer to those authors who have treated on the corruptions of the Church of Rome in this respect." (*Dr. Elliott's Delineation of Roman Catholicism*, book ii., chap. ix., *prope finem*.)

Confession is required to be made *at least once a year*. "The duty of confession" (say they) "should be fulfilled

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mandment, in "*The Garden of the Soul*," pp. 213, 214. Obscene questions must be polluting. "At the Confessional, young persons learn more wickedness, and suffer more pollution of mind, than by mingling for months with the worst kind of company! The Roman priests are generally, the most infamous and polluted men in all countries, which groan under their footsteps." *Dr. Brownlee's Doctrinal Decrees and Canons of the Council of Trent*, note p. 116.

* 'See an extract from this bull in M'Gavin's Protest., vol. i. p. 648.'

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at least once a year by all persons who have attained to *years of discretion.*" "Whoever shall affirm that the confession of every sin, according to the custom of the church, is impossible, and merely a human tradition, which the pious should reject; or *that all Christians, of both sexes, are not bound to observe the same once a year,* according to the constitution of the great Council of Lateran; and therefore that the faithful in Christ are to be persuaded not to confess in Lent: LET HIM BE ACCURSED." (*Council of Trent,* sess. xiv., chap. v. and can. 8.) One may, if need be, confess oftener, but not less often. "Years of discretion" are attained, in the estimation of Roman Catholics, at about the age of seven years. At the early age of seven years, therefore, "the Roman Catholic child is taught to kneel before his confessor, and ransack his young heart for sin. From that time till the hour of his death, he is bound under the heaviest penalties to disburden his soul at stated periods to the priest." (*Cramp,* p. 207.) In this manner confession being required of all Roman Catholics, of both sexes, in all the various walks of life, in all departments of society, of course it is a business that must be done; in default of which, dismal consequences would be likely to ensue. "'If' (says a respectable writer) 'every true-born Italian, man, woman, and child, within the Pope's dominions, does not confess and receive the communion at least once a year, before Easter, his name is posted up in the parish church; if he still refrain, he is exhorted, entreated, and otherwise tormented; and if he persist in his contumacy, he is excommunicated, which is a very good joke to us, but none at all to an Italian, since it involves the loss of civil rights, and perhaps of liberty and property.'* Rome in the Nineteenth

* "Though *excommunication,* from the time of *Constantine* the Great, had great influence among Christians every where, yet it had no where so great influence, or was so terrific and so distressing, as in Europe. And the difference between *European excommunication* and that of other Christians, from the eighth century onward, was immense. Those excluded from the sacred rites, or excommunicated, were indeed every where viewed as odious to God and to men; yet they did not forfeit their rights as men and as citizens, and much less were kings and princes supposed to lose their authority to rule, by being pronounced by bishops to be unworthy of communion in sacred rites. But in Europe, from this century onward, a person excluded from the church by a bishop, and

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Century, ii. 262." (*Cramp's Text-Book of Popery*, chap. viii., *vers. finem*, n. 99.)

We will see,

Thirdly, What their doctrine is of *satisfaction*. Satisfaction, as a part of the matter of penance, is to be understood to be satisfaction rendered to God for sin, with reference to its temporal punishment. It is held by the Roman Catholics, that when sin is forgiven, though the guilt thereof and the eternal punishment due on account of it are wholly remitted, there always remains some temporal punishment to be endured, for which satisfaction must be made by the penitent, either in this world or else after death, in purgatory. "Whoever" (say they) "shall affirm, that when the grace of justification is received, the offence of the penitent sinner is so forgiven, and the sentence of eternal punishment reversed, that there remains no *temporal punishment to be endured*, before his entrance into the kingdom of heaven, *either in this world, or in the future state, in purgatory:* LET HIM BE ACCURSED." (*Council of Trent*, sess. vi., can. 30.) "*We are able*" (say they) "*to make satisfaction to God the Father* through Christ Jesus, not only *by punishments voluntarily endured by us as chastisements for sin, or imposed at the pleasure of the priest* according to the degree of the offence, but also *by temporal pains inflicted by God himself*, and by us patiently borne." "Whoever" (say they) "shall affirm,

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especially by the prince of bishops, was no longer regarded as a king or a lord; nor as a citizen, a husband, a father, or even as a man, but was considered as a brute. What was the cause of this? Undoubtedly the following is the true cause. [On the conversion of the barbarous nations of Europe to Christianity], those new and ignorant proselytes confounded Christian *excommunication* with the old Gentile excommunication practised by the pagan priests, or they supposed the former to have the same nature and effects with the latter; and the pontiffs and bishops did all they could to cherish and confirm this error, which was so useful to them. Read the following extract from *Julius Caesar*, de Bello Gallico, vi., c. 13, and then judge whether I have mistaken the origin of European and papal excommunication. 'Si qui aut privatus aut publicus Druidum decreto non stetit, sacraficiis interdicunt. Haec poena apud eos est gravissima. Quibus ita est interdictum, ii numero impiorum ac sceleratorum habentur, iis omnes decedunt, aditum eorum, sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque honos ullus communicatur." *Dr. Mosheim's Ecclesiastical History*, cent. viii., part. ii., chap. ii. § 6, n. (8).

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that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ, who has made satisfaction for them: LET HIM BE ACCURSED." "Whoever shall affirm, that we can by no means *make satisfaction to God for our sins*, through the merits of Christ, *as far as the temporal penalty is concerned, either by punishments inflicted on us by him*, and patiently borne, *or enjoined by the priest*, though not undertaken of our own accord, *such as fastings, prayers, alms, or other works of piety;* and therefore that the best penance is nothing more than a new life: LET HIM BE ACCURSED." (*Council of Trent*, sess. xiv., chap. ix. and canons 12, 13.)

They here give us to understand that the punishments, whereby penitents make satisfaction to God for their sins, are either such as are *inflicted by God himself;* or such as are *voluntarily undertaken*, that is, *self-imposed;* or such as are *enjoined by the priest* at confession. Of these punishments, *the self-imposed* and *those enjoined by the priests* are of the same sorts generally; consisting in the performance of professedly good works, works of piety so called, under the name of punishments, mixed up with a strange variety of bodily tortures and painful privations. They mention "*fastings*";* and tell us, either truly or

* For an account of the *regular fasting days*, and *days of abstinence*, required to be observed in the Roman Catholic church, which all its members are expected to observe as a matter of course, see *St. John's Manual*, pp. 16, 17. "*To fast*" (say they) "is to abstain from flesh meat, and to eat but one full meal in the day, not before 12 o'clock, noon. Besides this, a collation (about one-fourth of a meal) is allowed in the evening. All who have reached the age of twenty-one, are required to observe the Fasting-days, unless exempted for sufficient cause." "*A day of abstinence*" (say they) "is that on which the regular number of meals is allowed, but flesh meat is forbidden; and is to be observed by all who have attained the age of reason, unless for sufficient cause to the contrary. *Ibid.*

"The obligation of fasting begins at midnight, just when the leading clock of every town strikes twelve. (Letters from Spain, p. 270.)" *Pascal's Provincial Letters*, p. 124, *note.*

On *fasting days* and *days of abstinence* both, you observe, *flesh meat* is prohibited, and yet at the same time, as is well known, they allow themselves in the use of *fish*. They "tell us that *fish* is not *flesh;* and while their religion prohibits, at one time of the year, the flesh of *quadrupeds* and *fowls*, it allows them to eat *fish*, fondly supposing that *fish* is not

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falsely, in the lives of their saints, of 'uninterrupted abstinence from food from Ash-Wednesday till Witsunday;' of 'living one half of the year on bread and water;' and so on. Doubtless some persons among them have, in times past, fasted extravagantly: and as long abstinence from food is afflictive, and, in their way of thinking, serves to make satisfaction to God for their sins, so they have proceeded on to other afflictive austerities, still more extravagant and unauthorized; such as self-flagellation,* the use

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flesh: they might as well tell us that a *lily* is not a *vegetable*, because it is not a *cabbage*. There is a Jewish canon pronounced by *Schoettgen* which my readers may not be displeased to find inserted here: *Nedarim*, fol. 40: הנודר מן הבשר יהא אסור בבשר דגים והגבים *He who is bound by a vow to abstain from flesh, is bound to abstain from the flesh of fish and of locusts.* From this it appears that they acknowledged that there was one flesh of beasts and another of fishes, and that he was religiously bound to abstain from the one, who was bound to abstain from the other." *Clarke's Commentary*, 1 *Cor.* xv. 39.

* "The use of the disciplining whip, unknown, say Du Pin and Boileau, to all antiquity, began in the end of the eleventh century. The novelty was eagerly embraced by a community which boasts of its unchangeability. The inhuman absurdity has been advocated by Baronius, Spondanus, Pullus, Gerson, and the Roman Breviary. Baronius, the great champion of Romanism, followed by Spondanus, calls flagellation 'a laudable usage.' This satisfaction, Candinal Pullus admits, is rough, but, in proportion to its severity, is, he has discovered, 'the more acceptable to God.' Gerson, in the council of Constance in 1417, though he condemned the absurdity in its grosser forms, recommended the custom, when under the control of a superior, and executed by another with moderation, and without ostentation or effusion of blood. Self-flagellation, indeed, is sanctioned by the Popish church. The Roman Breviary, published by the authority of Pius, Clement, and Urban, has recommended the absurdity by its approbation. This publication details and eulogizes the flagellations practiced by the Roman saints. These encomiums on the disciplinarian whip are read on the festivals of these canonized flagellators. The work containing these commendations, is authorized by three Pontiffs, and received with the utmost unanimity by the whole communion. The usage, therefore, in all its ridiculousness, possesses the sanction of [Romish] infallibility. — This improved species of penance was adopted by the friendly monks of the age of the crusades, who, with a lusty arm, belaboured the luckless backs of the penitential criminals, men and women, even of the highest rank in society. The nobility, gentry, and peasantry, the emperor, the king, the lord, the lady, the servant, and the soldier, as well as the cardinal, the metropolitan, the bishop, the priest, the monk, and the nun, all joined in the painful and disgusting extravagance. Cardinal Damian in 1056, brought it into fashion, and Dominic, Pardolf, Anthelm, Maria, Margaret, Hedwig, Hildegard, and Cecald, who have all, men and women,

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of 'lacerating bandages, and iron chains bound constantly about the body, immersions in freezing water, and every method of gradually and painfully destroying life.' We are informed that, "in Italy and Spain it is usual to see Christians, almost naked, loaded with chains, and lashing themselves at every step." (*Buck's Theological Dictionary*, art. *Penance.*) The time has been when, in Italy, voluntary flagellations were "an absolute mania. Nobles and peasants, old and young, even children of five years old, went in pairs through the villages, the towns, and the cities, by hundreds, thousands, and tens of thousands, without any other covering than a cloth tied round the middle, and visiting the churches in procession in the very depth of winter. Armed with scourges, they lashed themselves without pity, and the streets resounded with cries and groans, which drew forth tears of compassion from all who heard them." (*D'Aubigné's History of the Great Reformation*, book i. p. 14.)—"Dominic, Hedwig, and Margaret, merit particular attention in the [annals] of flagellation. Dominic of the iron cuirass seems to have been the great patron and example of this discipline. He showed himself no mercy, and whipped, on one occasion, till his face, livid and gory, could not be recognized. This scourging was accompanied with psalm-singing.* The music of the voice and the cracking of the whip mingled, during the operation, in delightful variety. Dominic, in the use of the whip, had the honour of making several [note-worthy] improvements. He taught flagellators to lash with both hands, and, consequently, to do double execution.† The skilful operator, by this means could, in a given time, peel twice as much superabundant skin from his back, and discharge twice as much useless blood from his veins. He obliged the world also with the invention of knotted scourges. This discovery also facilitated the flaying of the shoulders, and enabled a skilful hand to mangle the flesh in fine style for the good of the soul.—Hedwig, and Margaret, though of the softer sex, rivalled

been canonized, followed Damian's example, and lacerated their backs for the good of their souls." *Edgar's Variations of Popery*, chap. i., pp. 36, 37.

* 'Psaltaria integra recitabantur. *Boileau*, c. 7.'

† 'Se utraque manu affatim diverberasse. *Boileau*, 185.'

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Dominic in the art of chastising the body. Hedwig was Duchess of Silesia and Great Poland. She often walked during the frost and cold, till she might be traced by the blood dropping from her feet on the snow. She wore next her skin, a hair-cloth that mangled her flesh, which she would not allow to be washed. Her women had, by force,* to remove the clotted blood, which flowed from the torn veins. The Duchess invented or adopted an effectual, but rather rough means of sanctification. She purified her soul by the tears which she shed, and her body by the blows which she inflicted with a knotted lash.† —Margaret, daughter of the King of Hungary, wore a hair-cloth and an iron girdle. She underwent not only the usual number of stripes, but made the nuns inflict on her an extraordinary quantity, which caused such an effusion of blood from her flesh as horror-struck the weeping executioners. Her devotion still augmenting during the holy week, she lacerated her whole body with the blows of a whip."‡ (*Edgar's Variations of Popery*, chap. i., pp. 38, 39.) —"St. Theresa's 'ardour in punishing the body was so vehement as to make her use hair shirts, chains, nettles, scourges, and even to roll herself among thorns, regardless of a diseased constitution.' St. Rose 'bore day and night three folds of an iron chain round her waist, a belt set with small needles, and an iron crown armed inside with points; she made to herself a bed of the unpolished trunks of trees, and filled up the interstices with pieces of broken pottery.' (Practical and Internal Evidence against Catholicism, p. 208–212.) The folly of these self-inflictions might provoke a smile: but when such persons are lauded as models of sanctity, and such deeds are represented as methods of satisfaction for sin, it is enough to make an angel weep." (*Cramp's Text-Book of Popery*, chap. viii., p. 201, *note* 97.)

They mention "*prayers*." Their prayers, as used in the way of penance, that is, *to make satisfaction to God for their sins*, they are accustomed to repeat over and over, many times, particularly the *Pater-noster* and *Ave-Ma-*

* 'Ses femmes l'en retirassent par force. *Andilly*, 769.'
† Andilly. 770.
‡ Andilly, 795.

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*ria.** To help them in the business of repeating and counting their prayers, they have a contrivance called a *rosary*, and one not much unlike it called a *chaplet*. "The *rosary* of the Virgin was probably invented in the tenth century. This is a string of beads consisting of one hundred and fifty, which make so many *Aves*, or *Hail-Marys*, every ten beads being divided by one something larger, which signifies a *Pater*, or Lord's prayer. Before repeating the rosary, it is necessary for the person to take it and cross himself, and to repeat the creed, after which he repeats a prayer to the Virgin for every small bead, and a prayer to God for every large one. Thus it is seen that ten prayers are offered to the Virgin for every one offered to God; and such continues to be the custom, as we learn from 'the Garden of the Soul,' and other popish books of devotion, down to the present time.† In the *chaplets*, more commonly used, there are only fifty *Ave Marias*, and five *Pater nosters*." (*Dowling's History of Romanism*, book iv., chap. i. § 11.)

They mention "*alms*." To give alms in order to supply or relieve the wants of the poor, is one way of doing good; but those persons who give alms, expecting thereby *to make satisfaction to God for their sins*, entirely deceive themselves.

They refer to "*other works of piety*." Whatever works in particular are intended by these "other works of piety," it suffices for us to know that they are all comprehended either in those which individuals impose on themselves to do, or else in those which are enjoined by the priests, who of course, in acting as judges in hearing confessions, enjoin what they please according to their views of the offense or offenses confessed: and whatever their injunctions are, they must be consented to, because compliance on the

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* The *Ave-Maria, Hail-Mary*, or angelic salutation, in Roman Catholic books of devotion reads thus: "Hail *Mary*, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, JESUS. Holy *Mary*, mother of God, pray for us, sinners, now, and at the hour of our death. *Amen*." *Garden of the Soul*, p. 44.

† See "the Rosary of the blessed Virgin" in "the Garden of the Soul," p. 296.

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part of the penitent confessing is indispensably requisite in order to his obtaining the priest's absolution.

It is by all such penitential works and punishments as these, that the Roman Catholics, in their own estimation, *make satisfaction to God for their sins.* "Temporal pains inflicted *by God himself*," you bear in mind, are among the rest. "As during this life we are oppressed by many and various afflictions and calamities," (say they,) "the faithful are especially to be taught that those who bear with a patient mind afflictions coming from the hand of God, *derive therefrom an abundant source of satisfaction and of deserving.*" (*Catechism of the Council of Trent*, part ii., chap. v., quest. lxxi.) Properly regarded, afflictions coming from the hand of God are consequences of sin: in the case of the children of God they are chastenings of the Lord, intended to mortify their evil propensities, and promote their holiness; but not at all are they to be considered as a source of satisfaction for sin, and of deserving. But Roman Catholics, it seems, in their own way of thinking, must needs do or suffer something to make satisfaction to God for their sins: for, say they, "Christ's pains or passions have not so satisfied for all, that Christian men be discharged of their particular suffering or *satisfying for each man's own part:** *neither be our pains nothing worth to the attainment of heaven*, because Christ

* "Nevertheless," (say they,) "this our satisfaction which we make for our offenses is not otherwise to be regarded than as being through Christ Jesus; for we, who of ourselves, as of ourselves, can do nothing, can do all things through his co-operation who strengtheneth us: so that man has nothing to glory in, but all our glorying is in Christ, in whom we live, *in whom we merit, in whom we make satisfaction*, bringing forth fruits worthy of penance, which from him derive their value, by him are offered to the father, and through him are accepted by the Father." (*Council of Trent*, sess. xiv., chap. viii.) According to what they say here, then, their doings and sufferings *derive all their value for making satisfaction, all their merits, from Christ.* Substantially so they say: but "though they say so, yet, according to their system, something is done *meritoriously* by the sinner. If they believe that Christ's merits have rescued them from eternal punishment, they also believe that by their own merits the *guilt* of sin is effaced, and *satisfaction* is made for temporal punishment. To say that the efficacy of human works is derived from Christ is nothing to the purpose; it is maintained that they are *meritorious*, and thus, according to their own scheme, salvation cannot be wholly of grace, nor wholly by Christ, nor by sanctification of the Spirit." *Elliott's Roman Catholicism*, book ii., chap. xi., 6.

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hath done enough, but quite contrary: he was by his passion exalted to the glory of heaven: therefore we by compassion or partaking with him in the like passions, shall attain to be followers with him in his kingdom." (*Rhemish Testament, annot.* on *Rom.* viii. 17.) Thus, they not only impudently profess to make satisfaction for sin by their own personal sufferings and works, by which doctrine they impiously derogate from the finished satisfaction of our Lord Jesus Christ; but, of the same personal sufferings and works of their own, they boldly hold forth that they are *meritorious;* so highly so as to be really *deserving of heaven.* "The common miseries that fall to the true preachers and other Catholic men for Christ's sake, as poverty, famine, mourning, and persecutions," (say they,) "be indeed the greatest blessings that can be, *and are meritorious of the reward of heaven.*" (*Rhemish Testament, annot.* on *Luke* vi. 23.) The sufferings of men and their works done while in unbelief, before their conversion, they admit to be not so deserving — "though" (say they) "their works afterwards proceeding of faith and grace *do merit heaven.* (*Ibid., annot.* on *Rom.* xi. 32.) "'We will prove,' says Bellarmine, 'and this is the common opinion of all Catholics, that the good works of the just are *truly and properly merits, deserving eternal life itself.*' De Justif. lib. v. c. 1." (*Cramp's Text-Book of Popery,* chap. v., p. 104, n. 52.) "Whoever" (say they) "shall affirm, that the good works of a justified man are in such sense the gifts of God, *that they are not also his worthy merits;* or that he, being justified by his good works, which are wrought by him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, *does not really deserve increase of grace, eternal life, the enjoyment of that eternal life if he dies in a state of grace, and even an increase of glory:* LET HIM BE ACCURSED." (*Decrees and Canons of the Council of Trent,* sess. vi., can. 32.)

How different from this is the teaching of the Bible! "*Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*" *Deut.* vi. 5. This most comprehensive command enjoins it upon man to love God according to all the power he possesses in his whole being so to do; which divine injunction im-

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plies that it is man's bounden duty to serve God with all his powers of soul and body, to the utmost extent of his ability; in other words, that he is in duty bound to obey all the requirements of God, cordially, fully, perpetually. Consequently, for man to be able to do any thing more in the service of God than what is required of him, must be an utter impossibility. How vain then, how shockingly impious for men, fallen sinful men, to talk of *meriting heaven* by their poor works! * and by their poor works and sufferings to think of *making satisfaction for sin!* † "When ye shall have done all those things which are commanded you, say, *We are unprofitable servants:* we have done that which was our duty to do." *Luke* xvii. 10. "We have conferred no favour. We have *merited* nothing, and have not *benefited* God, or laid him under *obligation.* If he rewards us, it will be matter of *unmerited favour.*" (*Barnes's Notes, in loc.*) "These are they which came out of great tribulation, *and have washed their robes, and made them white in the blood of the Lamb. Therefore* — not because of any merit in their sufferings of tribulation, but because *their robes are washed and made white in the blood of the Lamb,* THEREFORE — *are they before the throne of God,* and serve him day and night in his temple." (*Rev.* vii. 14, 15.)

But notwithstanding all the punishments endured and the works performed by the Roman Catholics, which in their own estimation are so meritorious, and of so great efficacy in making satisfaction for sin; yet, as they themselves admit that they have reason to fear that all these penitential and satisfactory works and sufferings are insufficient, so they hold and teach that at death the souls of all the dead in Christ whose debts due to divine justice are not fully dis-

* "A man may deserve hell by a wicked life; but he cannot merit heaven by a good life, because he cannot do good but through the grace of God, and the merit of the work belongs to the grace by which it was wrought. Reader, hear God's sentence on this subject: 'The *wages* of sin is death.' This is desert. 'But the *gift* of God is eternal life.' Here is no desert, for it is 'by Jesus Christ our Lord.' To him be glory forever. Amen." *Clarke's Commentary, Psa.* lxii., *in fine.*

† "That the sufferings of any man are meritorious or satisfactory, either for himself or others, it is horrible blasphemy against the merit and satisfaction of Christ's death, which wanteth nothing in himself to merit and satisfy for all his members." *Fulke's Confutation of the Rhemish Testament, Col.* i. 24.

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charged in this life, have to go to *purgatory*, to make out full satisfaction there. They are very earnest in urging the doctrine of a *purgatory*. "Since" (say they) "the Catholic church, instructed by the Holy Spirit, through the sacred writings and the ancient tradition of the fathers, hath taught in holy councils, and lastly in this œcumenical council, *that there is a purgatory*, and *that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass;* this holy council commands all bishops diligently to endeavour that the wholesome doctrine of purgatory, delivered to us by venerable fathers and holy councils, be believed and held by Christ's faithful, and everywhere taught and preached. * * * Let the bishops take care that the suffrages of the living faithful, viz. *masses, prayers, alms, and other works of piety*, which the faithful have been accustomed to perform for departed believers, be piously and religiously rendered, according to the institutes of the church; and *whatever services are due to the dead, through the endowments of deceased persons*, or in any other way, let them not be performed slightly, but diligently and carefully, by the priests and ministers of the church, and all others to whom the duty belongs." (*Council of Trent*, sess. xxv. *Decretum de Purgatorio.*) "Purgatory, in the Romish theology, is a middle place or state, in which departed souls make expiation for venial faults, and for the temporal punishment of mortal sins. Those who depart this life guilty of mortal or aggravated sin go direct to hell, from which there is no redemption. Those who die guiltless of venial or trivial sins, and, at the same time, of the temporal penalty of aggravated transgression, go immediately to heaven. But many, belonging to neither of these two classes, are, at the hour of death, obnoxious to the penalty attached to venial faults and the temporal pains of heinous iniquity. These, in purgatory, undergo the due punishment; and, purified by this means, are admitted into heaven. All mankind, says the Florentine council, consist of saints, sinners, and an intermediate class. Saints go to heaven; sinners go to hell; and the middling class to purgatory." * (*Edgar's Variations of*

* "Purgatory, according to Bellarmine, is 'that place in which, after

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Popery, chap. xvii., *in princip.*) In attempting to prove that there is such a place as purgatory, the Romanists lay great stress on 2 *Maccabees* xii. 43–46, where the writer speaks of praying for the dead, saying — "*It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.*" (*Douay version.*) A miserable resort, for a miserable purpose! a quotation from an uninspired, apocryphal piece of composition, grossly erroneous, to prove the fiction of a purgatory! They have indeed tried to find proof in the book of inspiration; as for instance, in 1 *Cor.* iii. 15 — "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; *yet so as by fire.*" "The popish writers have applied what is here spoken to the *fire* of *purgatory;* and they might with equal propriety have applied it to the discovery of the *longitude*, the *perpetual motion*, or the *philosopher's stone;* because it speaks just as much of the former as it does of any of the latter. The *fire* mentioned here is to try the man's *work*, not to purify his *soul;* but the dream of *purgatory* refers to the *purging* in another state what left this *impure;* not the *work* of the man, but the *man himself;* but here the *fire* is said to *try the work:* ergo, purgatory is not meant even if such a place as purgatory could be proved to exist; which remains yet to be demonstrated." (*Clarke's Commentary, in loc.*) It is of no kind of use for Roman Catholics to seek to the Bible for evidence of a purgatory. It is nowhere there. To quote particular passages of Scripture to prove such a place, (as indeed they are foolish enough to do,) is to pervert and abuse them. Most justly therefore is the doctrine of purgatory characterized as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." (*Book of Common Prayer*, of the Protestant Episcopal Church U. S. A.; art. xxii., of the *Articles of Religion.*)

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death, the souls of those persons are purified who were not fully cleansed on earth, in order that they may be prepared for heaven, wherein nothing shall enter that defileth.' De Purgatorio, l. i. cap. 1." *Cramp's Text-Book of Popery*, chap. xiv., *sub init.*

"Dens, in his Theology, (De Purg., No. 35,) defines it thus: 'It is a place in which the souls of the pious dead, obnoxious to temporal punishment, make satisfaction.'" *Elliott's Roman Catholicism*, book ii., chap. xii., *paulo post initium.*

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As to where purgatory is, Romanists affirm that it "is situated in the centre of the earth, and that it forms one of the four compartments into which the infernal regions are divided. In the first of these, the damned are placed; the second is purgatory; in the third reside the spirits of infants who died without baptism, and who endure the eternal punishment of loss, though not of sense; the fourth was limbo, the abode of the pious who departed this life before the birth of Christ, and were delivered by him when he descended into hell.* This last is now empty, as it is supposed that purgatory will be hereafter."

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* The Roman Catholics hold as an article of their belief that Christ, after his crucifixion and before his resurrection, *descended into hell*, and that he then *delivered many sufferers from purgatory*. Is there any Scripture for the Romish notion of Christ's descending into hell? We know what the words of the psalmist are, as recorded in *Psa.* xvi. 10, and how the same are quoted with reference to Jesus Christ of Nazareth by the apostle Peter, in *Acts* ii. 27; "Because *thou will not leave my soul in hell*, neither wilt thou suffer thine Holy One to see corruption." In the former place the original Hebrew word for *hell* is שְׁאוֹל *sheol*, in the latter the original Greek word, by which the Hebrew word is translated, is ᾅδης *hades;* each being used for expressing the same thing — the place or region of the dead; the abode of spirits, whether good or bad. "The idea which was conveyed by the word *Sheol*, or *Hades*, was not properly *a grave* or *sepulchre*, but that dark, unknown state, *including the grave*, which constituted the dominions of the dead. In the place before us, therefore, the meaning is simply, *thou will not leave me* AMONG THE DEAD. This conveys *all* the idea. It does not mean literally the *grave* or the *sepulchre;* that relates only to *the body*. This expression refers to the *deceased Messiah*. Thou wilt not leave *him* among the dead; thou wilt raise him up. It is from this passage, perhaps, aided by two others (Rom. x. 7, and 1 Pet. iii. 19), that the doctrine originated, that Christ 'descended,' as it is expressed in the creed, '*into hell;*' and many have invented strange opinions about his going among lost spirits. The doctrine of the Roman Catholic church has been, that he went to *purgatory*, to deliver the spirits confined there. But if the interpretation now given be correct, then it will follow, (1.) That nothing is affirmed here about the destination of the human *soul* of Christ after his death. That *he* went to the region of the dead is implied, but nothing further. (2.) It may be remarked that the Scriptures affirm nothing about the state of his *soul* in that time which intervened between his death and resurrection. The only intimation which occurs on the subject is such as to leave us to suppose that he was in a state of happiness. To the dying thief Jesus said, '*This day* shalt thou be with me in paradise.' Luke xxiii. 43. When Jesus died he said, 'It is finished;' and he doubtless meant by that, that his sufferings and toils for man's redemption were at an end. All suppositions of any toils or pains after his death are fables, and without the slightest warrant in the New Testament." *Barnes's Notes*, *Acts* ii. 27.

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(*Cramp's Text-Book of Popery*, chap. xiv., *sub init.*) — As proofs of the locality of the infernal regions, cardinal Bellarmine "gravely brings forward certain silly tales of visions and apparitions: for instance, that in the eruptions of Mount Hecla, souls have often appeared: this, of course, is conclusive evidence that the craters of volcanoes are entrances into hell!" (*Ibid.*, *note* 91.)

As to the punishment supposed to be endured in purgatory, by which it is pretended souls there are purified, it is said to be that of fire, material fire. But how such an agent as material fire can act upon incorporeal spirits to effect their purification, even Romanists themselves prudently confess "cannot be understood upon earth. All that can be known in this state is, that the pains of purification are so horribly severe that no sufferings ever borne in this world can be compared with them. How long they continue is not reported; but it is thought that the process is very gradual, and that some will not be thoroughly cleansed till the day of judgment." (*Cramp's Text-Book of Popery*, chap. xiv., *sub init.*) "S. Bernard writes that a certain saint, praying for a deceased sister, thrice saw her in vision. The first time she was clothed in black, standing without the church: on the second occasion, attired in a brownish garment, she appeared just within the threshold: when he saw her the third time, she was dressed in white, and standing before the altar with the other saints. Whence the holy man inferred that purgatorial cleansing is gradual. And Bellarmine says that the same may be proved from many other visions! *De Purgat.* l. ii. c. 14." (*Ibid.*, n. 93.)

Thus it appears that, though the process of the cleansing be gradual, there is deliverance from the place. The Roman Catholics have not created so dreadful a place as purgatory, and sent their own faithful thither to suffer in the fire, without contriving means whereby to deliver them therefrom. They inculcate earnestly and diligently, "that the sufferers in purgatory may receive powerful relief from their brethren on earth, and that the duration of their pains may be considerably shortened by *prayers, alms, and other works of piety* performed for their benefit, but more *especially by the sacrifice of the mass, offered in their behalf by the priest.* A readier method of filling the

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coffers of the church could not have been invented. That they have been so filled, even to repletion, is an historical fact, that cannot be disputed.—Great care is taken to bring the subject constantly before the people. In every mass there is a general commemoration of the departed. Prayers are prepared, to be offered at the moment of death, at stated intervals after it, and at the returns of the anniversary of the event. A solemn office for the dead forms part of the service of the church, and is usually recited once a month, and in Lent once a week. On All Souls day (Nov. 2,) extraordinary masses are celebrated for their relief. Arrangements may be made at any time with the priest for the appropriation of his services to the relative or friend whose deliverance is the immediate object of concern: besides which, for a small sum of money, or a trifling penance, or some easy act of devotion, the zealous Catholic may always indulge his benevolent feelings, and contribute largely to the comfort of the whole body of sufferers in that dark and melancholy abode." (*Cramp*, chap. xiv., *sub init.*)

What a strange doctrine is this of purgatory! How ingeniously conceived is the whole notion of it, as a thing to work on the religious fears and sympathies of the people, all fiction although it is,* and move them to empty the contents of their pockets into the purses of the priests! For if the priests perform divine service, if they say prayers or offer the sacrifice of the mass, that instrumentality so peculiarly efficacious in this business, they must be paid for their services. "No penny, no pater-noster."† And provided the people will only pay money enough, they can have for themselves and others as many masses and prayers as they please. And some persons that are able are pleased to have very many. "'Philip V. ordered, by his will, all the priests of the place where he should die to say mass the same day for the repose of his soul: besides which, they were to celebrate during three days, before privileged altars, as many masses as possible; and that

* "The pains of purgatory are but a vain *terriculament*, to make men pay dear for Popish masses, merits, satisfactions and pardons." *Fulke's Confutation of the Rhemish Testament, Heb.* x. 31.

† "With popish priests it hath always been a true proverb, 'no penny, no pater-noster,'" *Fulke's Confutation*, 2 *Tim.* i. 18.

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he might not fail in his purpose, he further commanded an hundred thousand masses to be said on his behalf, the surplus of as many as were necessary to conduct him to heaven reversible to poor solitary souls, cencerning whom no person bestowed a thought.' Bourgoing's Modern State of Spain, iv. p. 273." (*Cramp*, chap. xiv., n. 94.)

But there is another grand instrumentality, (in the hands of the priests of course,) whereby the sufferers in purgatory may be released with surprising dispatch; and it must here be mentioned, *viz. indulgences.* "Since" (say they) "the power of granting indulgences has been bestowed by Christ upon his church, and this power, divinely given, has been used from the earliest antiquity, *the holy council teaches and enjoins that the use of indulgences*, so salutary to Christian people, and approved by the authority of venerable councils, *shall be retained by the church;* and it ANATHEMATIZES those who assert that they are useless, or deny that the church has the power of granting them." (*Council of Trent*, sess. xxv.) An *indulgence* is *the remission of the temporal punishment* due to sins. It is held by the Roman Catholics, that there is an immense treasure of unapplied merits, partly the Saviour's, and partly acoruing from works of *supererogation** performed by the saints; which treasure, having been originally placed in the hands of the apostle Peter, with the privilege of transmitting it to his successors, is now at the disposal of the Pope; who therefore has the power, out of this treasure of these superabundant merits, for a sum of money, (which on some occasions is a *sine quâ non*,) or for some other kind of property, or for some consideration or other, as he or his authorized agents in the business may choose to prescribe to their customers, to bestow upon them the remission of the temporal punishments due for their sins. Indulgences may be limited,

* "Voluntary Works, besides over and above God's Commandments, which they call Works of *Supererogation*, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants." *Book of Common Prayer*, of the Prot. Episc. Church U. S. A. Art. xiv., of the *Articles of Religion*.

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as granted for a specified number of years; or they may be *plenary*, releasing the persons receiving them from all the pains and penalties by them incurred, up to the time when they are granted. They are granted with reference to the *future*, as well as the past; for the *dead* as well as the living; more or less to *relieve* the sufferers in *purgatory*, or else *fully to release* them from the place, and so from all their torments therein. (See Cramp, chap. xiv., p. 339–341.) Such then being believed by the Roman Catholics to be the power and efficacy of indulgences, they must of course be in demand. Ever since they first came into use in the eleventh century, they have been doing all that they have power to do. The people have used them extensively, and the popes and their agents have shown themselves as urgent to recommend and dispose of them as the people have been to obtain them at their hands. Thus, for instance, pope Leo X., when he wanted to complete the magnificent structure of St. Peter's church at Rome, published his indulgences abroad in all kingdoms, for the purpose of raising money. And Albert, elector of Mentz and archbishop of Magdeburg, solicited from the pope the contract for the *farming* of all the indulgences in Germany. And the notorious John Tetzel, a Dominican friar, a man of titles,* hastened to the archbishop, and was accepted as an agent for retailing indulgences in Saxony, where he soon appeared, selling all the indulgences he could, crying them up full impiously. "Indulgences," said he, "are the most precious and sublime of God's gifts. This cross"—(pointing to the great red wooden cross which he had caused to be erected, with the pope's arms suspended thereupon)—"has as much efficacy as the cross of Jesus Christ. Draw near, and I will give you letters duly sealed,† by which *even the sins you shall*

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* "Numerous honors had been accumulated on him. Bachelor of Theology, Prior of the Dominicans, Apostolical Commissioner, Inquisitor, (*hereticae pravitatis inquisitor,*) he had, ever since the year 1502, filled the office of an agent for the sale of indulgences." *D'Aubigné's History of the Reformation*, book iii., *sub init.*

† Indulgences are granted in the form of letters. The following is one of these letters of absolution: "'Our Lord Jesus Christ have mercy on thee, N. N., and absolve thee by the merits of his most holy sufferings! And I, in virtue of the apostolic power committed to me, absolve

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hereafter desire to commit, shall be all forgiven you.* I would not exchange my privileges for those of Saint Peter in heaven, for I have saved more souls with my indulgences than he with his sermons. There is no sin so great that the indulgence cannot remit it, and even if any one should (which is doubtless impossible) ravish the Holy Virgin Mother of God, let him pay — let him only pay largely, and it shall be forgiven him. Even repentance is not indispensable. But more than all this: indugences save not the living alone, *they also save the dead.* Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends, who cry to you from the bottomless abyss: 'We are enduring horrible torment! a small alms would deliver us; — you can give it, and you will not!' *The very moment*, continued Tetzel, *that the money clinks against the bottom of the chest, the soul escapes from purgatory and flies free to heaven.* O, senseless people, and almost like beasts, who do not comprehend the grace so richly offered! This day, heaven is on all sides open. Do you

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thee from all ecclesiastical censures, judgments, and penalties that thou mayst have merited; and further, from all excesses, sins, and crimes that thou mayst have committed, however great and enormous they may be, and of whatever kind — even though they should be reserved to our holy father the Pope, and to the Apostolic See. I efface all the stains of weakness, and all traces of the shame that thou mayst have drawn upon thyself by such actions. *I remit the pains thou wouldst have had to endure in purgatory.* I receive thee again to the sacraments of the Church. I hereby reincorporate thee in the communion of the saints, and restore thee to the innocence and purity of thy baptism; *so that, at the moment of death, the gate of the place of torment shall be shut against thee, and the gate of the paradise of joy shall be opened unto thee.* And if thou shouldst live long, this grace continueth unchangeable, till the time of thy end. In the name of the Father, of the Son, and of the Holy Spirit. Amen. *The Brother, John Tetzel, commissary, hath signed this with his own hand.'*

"In this document, we see with what art presumptuous and false doctrines were interspersed among sacred and Christian expressions." *D'Aubigné's History of the Great Reformation*, book iii., *paulo post initium.*

* Do not indulgences, apparently, as well as in effect, give licence to commit sin? Dr. D'Aubigné, in describing the state of Europe prior to the Reformation, and speaking of indulgences, says: "All that the multitude saw in them was *a permission to sin*; and the sellers were in no haste to remove an impression so favourable to the sale." *History of the Great Reformation*, book i., p. 18.

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refuse to enter? When then do you intend to come in? This day you may redeem many souls. Dull and heedless man, with ten groschen you can deliver your father from purgatory, and you are so ungrateful that you will not rescue him. In the day of judgment, my conscience will be clear; but you will be punished the more severely for neglecting so great a salvation. I protest that though you should have only one coat, you ought to strip it off and sell it, to purchase this grace. Our Lord God no longer deals with us as God. He has given all power to the Pope!"* (*D'Aubigné's History of the Reformation*, book iii., *sub init.*)—Thus this mountebank monk. A memorable specimen he, of the Romish priests. What will they not say or do for the sake of filthy lucre? It is impossible to compute the vast amount of wealth which, in past ages, has been obtained by mercenary priests through the sale of indulgences. These detestable things have long been among the most successful means both of collecting money and of deceiving the souls of men. "And in truth, indulgences continue to the present day to form an important article of papal revenue,† and a prime support of

* It is no wonder that some persons, where the bold indulgence-pedler went, were disgusted with him. "A Saxon gentleman had heard Tetzel at Leipsic, and was much shocked by his impostures. He went to the monk, and inquired if he was authorized to pardon sins in intention, or such as the applicant intended to commit? 'Assuredly,' answered Tetzel; 'I have full power from the pope to do so.' 'Well,' returned the gentleman, 'I want to take some slight revenge on one of my enemies, without attempting his life. I will pay you ten crowns if you will give me a letter of indulgence that shall bear me harmless.' Tetzel made some scruples; they struck their bargain for thirty crowns. Shortly after, the monk set out from Leipsic. The gentleman, attended by his servants, laid wait for him in a wood between Jüterboch and Treblin—fell upon him, gave him a beating, and carried off the rich chest of indulgence-money the inquisitor had with him. Tetzel clamoured against this act of violence, and brought an action before the judges. But the gentleman showed the letter, signed by Tetzel himself, which exempted him, beforehand, from all responsibility. Duke George, who had at first been much irritated at this action, upon seeing this writing, ordered that the accused should be acquitted." *D'Aubigné History of the Reformation*, book iii., *paulo post init.*

† Whoever would learn the whole art and mystery of the *financial concerns of the Romish court*, may consult such works as are mentioned in *Mosheim's Ecclesiastical History*, cent. xvi., sec. i., ch. i., § 8, n. (7).

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the superstitions of the church of Rome." (*Cramp's Text-Book of Popery*, chap. xiv., *post med.*)

The immense profits accruing from indulgences led to the appointment of the *centennial jubilee*, which was first celebrated in the year 1300, under the pontificate of Boniface VIII.; who, in an epistle sent throughout Christendom, announced, "that in every centennial year, all that should confess and lament for their sins, and devoutly visit the temple of St. Peter and St. Paul at Rome, should receive *plenary abolition of their sins*." (*Mosheim*, cent. xiii., part ii., chap. iv. § 3.) Thus every centennial year was made a jubilee of indulgences. A matchless device was such a jubilee as this, for pouring into the coffers of Rome an enormous amount of money in a short space of time. "John Villani, the Florentine historian, who went to Rome on this occasion, tells us that during the whole year the number of strangers in that city amounted at least to two hundred thousand; that the streets were constantly so thronged that he always walked in a crowd, and yet that they were all plentifully supplied with provisions at very reasonable rates. And cardinal Caitan assures us that the offerings made at the tombs of the two apostles in brass money, and consequently by the poorer sort of people, amounted to the value of fifty thousand florins of gold, and leaves us to judge from thence of the immense sums that were collected in gold and silver. As the holy year ended on Christmas day, the pope by a special bull granted the same indulgences to such as had been prevented by sickness, or any other lawful impediment, from performing before that time the conditions that were required to gain them. By the same bull he declared, that by the year were meant twelve months, beginning and ending, according to the style of the Roman church, on Chrismas day. For at this time the year began in France on Easter-day, and in several other places on Lady-day; which chronologers not attending to have puzzled, in their computations, both themselves and others." (*Bower's History of the Popes — Boniface* VIII.) The great store of wealth brought in by the first celebration of the jubilee, very naturally made the Romans wish to have it come again before the end of a hundred years. Accordingly, in the year 1343 pope Clement VI., the first that gave it

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the name of 'jubilee,' ordered it to be solemnized every fiftieth year, in imitation of the Jewish jubilee. In 1384 the fifty years were reduced by Urban VI. to thirty-three, and lastly, by Paul II. and Sixtus IV. to five lustrums, or twenty-five years." (*Ibid.*) At every return of this period, the jubilee is still celebrated at Rome, "and continues to be a profitable source of enriching the coffers of the popes, though the income arising therefrom, amidst the light of the nineteenth century, must, of course, fall vastly short of the immense revenue extorted from the fears of the ignorant and the superstitious at the comparatively dark and gloomy period of its original establishment." (*Dowling's History of Romanism*, book v., chap. xii. § 125.)

V. Another of these Romish sacraments is, *Extreme Unction.*

"*Extreme unction* in the Popish system, consists in the sacramental application of oil to the sick, for the remission of sin. The administrator is a priest or bishop. The subject is the sick, who, to all human appearance, are at the point of death. The sign is oil, consecrated by episcopal benediction. The form requires the application of the sign to the eyes, ears, nose, mouth, hands, feet, and, if the patient be a male, to the reins, accompanied with prayer." (*Edgar's Variations of Popery*, chap. xv., *in princip.*) The prayer, as used at each anointing, is this: "*By this holy unction, may God indulge thee whatever sins thou hast committed by sight, smell, touch, &c.*" (*Catechism of the Council of Trent*, part ii., chap. vi., quest. vi.)

"Whoever" (say they) "shall affirm that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed apostle James, but only a ceremony received from the fathers, or a human invention: LET HIM BE ACCURSED.

"Whoever shall affirm, *that the sacred unction of the sick does not confer grace, nor forgive sin*, nor relieve the sick: but that its power has ceased, as if the gift of healing existed only in past ages: LET HIM BE ACCURSED." (*Decrees and Canons of the Council of Trent*, sess. xiv., can. 1, 2, *de sacramento extremae unctionis.*)

Here, in the first of these canons, they refer to 'the blessed apostle James.' Roman Catholics pretend to find

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proof of extreme unction as a sacrament in *James* v. 14, 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." In these words, doubtless there is intended no such unction as Rome prescribes. "It need scarcely be observed, that the *extreme unction*, used by the church of Rome, totally differs from the anointing recommended by St. James; for that is never administered, till the sick person is supposed to be at the point of death, and no hope is entertained of his recovery:* so that a spiritual benefit alone can be *proposed* by the ceremony; which on the contrary serves merely as an opiate, to quiet and stupefy the consciences, both of the dying, and of the living." (*Scott's Notes, in loc.*) How lamentable! "All will confess the vast importance of right views and feelings in the prospect of death. Perilous as is deception or delusion in things spiritual at any time, the danger is immeasurably increased when the last change is fast approaching, and the final destiny is about to be sealed for ever. It is then that the church of Rome 'lays the flattering unction to the soul.' The dying man sends for the priest, and makes confession; absolution is promptly bestowed: the eucharist is administered; and lastly, the sacred chrism is applied. These are the credentials of pardon, the passports to heaven. No attempt is made to investigate the state of the heart, detect false hopes, bring the character to the infallible standard: nothing is said of the atonement of Christ and the sanctifying influences of the Spirit. Without repentance, without faith, without holiness, the departing soul feels happy and secure, and is not undeceived till eternity discloses its dreadful realities — and then it is too late. It is not affirmed, indeed, that the description is universally applicable: but that, with regard to a large majority of

* Extreme unction "is applied only to those who, in all human appearance, are departing, and, in consequence, has been called the sacrament of the dying. The sacerdotal physician never administers this spiritual prescription, while there is any expectation of recovery. The sacred unction is always intended as *a mittimus* to eternity." *Edgar's Variations of Popery*, chap. xv., *paulo ante med.*

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instances, it is a fair statement of facts, cannot, alas, be questioned." (*Cramp's Text-Book of Popery*, chap. ix. p. 215.)

VI. Another of the sacraments which we have under examination is, *Order*.

The solemn consecration of ministers to their respective ministerial functions, according to the Roman Catholics, "is called *The Sacrament of Order, or Sacred Ordination*." (*Catechism of the Council of Trent*, part ii., chap. vii., quest. viii.) "This appellation," (the appellation of *order*, say they,) "which has a most extensive signification, the holy Fathers have thought proper to employ, in order to indicate the dignity and excellence of the ministers of God. Understood in its strict and proper acceptation, *order* is the disposition of superior and inferior things, which are so well adapted to each other as to stand in reciprocal and mutual relation. Comprising, then, as the ministry does, many gradations and various functions, and disposed, as all these gradations and functions are, with regularity, it is appropriately and suitably called the sacrament of *Order*." *Ibid.* quest. ix. "Whoever" (they say) "shall affirm, that *order* (*ordinem*) or *holy ordination*, is *not truly and properly a sacrament*, instituted by Christ our Lord; or that it is a human invention, devised by men unskilful in things ecclesiastical; or that it is only the ceremony of choosing the ministers of the word of God and of the sacraments: LET HIM BE ACCURSED." (*Decrees and Canons of the Council of Trent*, sess. xxiii., can. 3.)

The ministers among the Roman Catholics are of several distinct orders, or grades of office, the principal of which is that of the *priesthood*, which they hold to be a *literal* priesthood, *literally to offer sacrifice;* and of such a priesthood they hold and teach, that it "was instituted by the Lord our Saviour, and that to his apostles and their successors in the priesthood, the power was given to consecrate, *offer, and minister his body and blood*, and also to remit and retain sins." "As the ministry of so exalted a priesthood is a divine thing," (say they,) "it was meet, in order to surround it with the greater dignity and veneration, that in the admirable economy of the church there should be several distinct orders of ministers, *in-*

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tended by their office to serve the priesthood, and so disposed, as that, beginning with the clerical tonsure,* they may ascend gradually through the lesser to the greater orders. For the sacred scriptures make express mention of deacons as well as of priests, and instruct us in very serious language respecting those things which are to be specially regarded in their ordination; and from the beginning of the church, the names and appropriate duties of the following orders are known to have been in use, viz. *sub-deacons*, *acolytes*, *exorcists*, *readers*, and *porters*." (*Council of Trent*, sess. xxiii., chap. i., ii.) Here, five of the orders of their ministers are mentioned; which, with those of *priest* and *deacon*, make *seven orders*. "It must then" (say they) "be taught that, according to the uniform *tradition* of the Catholic Church, *the number of these orders is seven;* and they are called *porter*, *reader*, *exorcist*, *acolyte*, *sub-deacon*, *deacon*, *priest*."† (*Catechism of the Council of Trent*, part ii., chap. viii, quest. xii.) These

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* "As persons are prepared for baptism by exorcisms, for marriage by espousals," (say they,) "so also those who are dedicated unto God by tonsure of the hair, are prepared, as it were, for admission into the sacrament of Order. For by tonsure is declared what manner of person he should be who desires to be imbued with holy orders. The name of *clerk*, which is then for the first time given him, implies that thenceforward he has taken the Lord for his inheritance. In tonsure the hair of the head is cut in form of a crown, and should always be worn in that form, so as to enlarge the crown according as any one advances in orders. Tonsure is said to have been first introduced by the prince of the apostles, in honour of the crown of thorns which was pressed upon the head of our Saviour. Some, however, assert that by this note of tonsure is signified the royal dignity, which seems peculiarly to suit those who are called to the inheritance of the Lord; for, as is easily understood, to the ministers of the Church belongs, in a peculiar and more particular manner, what the apostle Peter says of all Christians: *Ye are a chosen generation, a royal priesthood, a holy nation.* (1 Pet. ii. 9.) Nor are there wanting those who are of opinion that by tonsure, which is cut in form of a circle, the most perfect of all figures, the superior perfection of the ecclesiastical state is exemplified; or that, as it is conferred by cutting hair, which is to the body a sort of superfluity, it implies a contempt of external things, and a disengagement of the mind from all human cares." *Catechism of the Council of Trent*, part. ii., chap. vii., quest. xiii., xiv.

† "Of these some are greater, which are also called *holy*, some lesser, called *minor orders*. The greater, or holy, are sub-deaconship, deaconship, and priesthood; the lesser, or minor orders, are porter, reader, exorcist, and acolyte." *Catechism*, part ii., chap. vii., quest. xii.

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are the orders which compose the *hierarchy* among the Roman Catholics, which they have the impudence to pretend to have been *divinely appointed.* "Whoever" (say they) "shall affirm, that there are not in the Catholic church, besides the priesthood, other orders, both greater and lesser, by which, as by degrees, the priesthood may be ascended: LET HIM BE ACCURSED." "Whoever shall affirm, that there is not in the Catholic church *a hierarchy instituted by divine appointment,* and consisting of bishops, presbyters, and ministers: LET HIM BE ACCURSED." (*Council of Trent,* sess. xxiii., can. 2, 6.)

It is one thing for them to *say* that their hierarchy was instituted by divine appointment, but it would be quite another thing for them to *prove* it to have been so.* But let us briefly notice the *functions* of the several orders of which their hierarchy is composed. The duty of the *porter,* (say they,) "consists in keeping the keys and gate of the church, and in excluding those from entering to whom entrance had been forbidden. [The porter] also assisted at the holy sacrifice of the mass, to see that no one should approach too near the sacred altar, and interrupt the priest whilst celebrating divine service. To the porter also were assigned other functions, as may be clearly seen from the rites used at his consecration; for taking the keys from the altar and handing them to him, the bishop says: *So conduct thyself, as having to render an account to God, for those things that are kept under these keys.* That in the ancient Church this office was one of considerable dignity may be inferred from ecclesiastical observances still existing; for the office of treasurer, to which was also attached that of guardian of the sacristy, and which belonged to the porter, is still numbered amongst the more honourable functions of the Church."—To the *reader* "it

* "As for the names and offices of sub-deacon, acolyte, exorcist, reader, and porter, we have no warrant out of Scripture to make them orders of the church, and therefore, as such, we condemn them. Whatever difference of grade or office is profitable for the church, is embraced in such distinctions as are expressed by the following passage: 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ,' Eph. iv. 11, 12." *Elliott's Roman Catholicism,* book ii., chap. xv., *versus finem.*

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belongs to recite in the Church, in a clear and distinct voice, the books of the Old and New Testament, particularly those read during the nocturnal psalmody;* and on him also devolved the task of instructing the faithful in the first rudiments of the Christian religion. Hence, at his ordination the bishop, in presence of the people, handing him a book wherein is written what belongs to the exercise of this function, says: *Receive* [*this book*], *and be thou an announcer of the word of God, destined, if thou faithfully and usefully dischargest thine office, to have a part with those who, from the beginning, have well ministered the word of God.*" — The duty of the *exorcists* is, "to invoke the name of the Lord over persons possessed by unclean spirits.† Hence the bishop, when initiating them, hands them a book containing the exorcisms, and says: *Take and commit to memory, and have power to lay hands on possessed persons, whether baptized or catechumens.*" — The duty of the *acolytes* "is to attend and serve those in holy orders, deacons and sub-deacons, in the ministry of the altar. They also carry and attend to the lights used during the celebration of the sacrifice of the mass, especially whilst the Gospel is being read, and were hence called by a different name, that of wax-candle-‡ bearers. At their ordination, therefore, the bishop, having carefully admonished each of them of the nature of the office which he is about to undertake, places in his hand a light, with these words: *Receive the candlestick with the wax-light, and know that henceforth thou art to light the lights of the Church, in the name of the Lord.* He then hands him also empty cruets,‖ used to supply wine and water at the sacrifice, saying: *Receive these cruets, to supply wine and water for the Eucharist of the blood of Christ, in the name of the Lord.*" — The office of the *sub-deacon*, "as the name itself declares, is to serve the

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* '*I. e.* at matins.'

† "The Popish Church abuseth the ignorant, to make them believe they can cast out devils, whereas they have no such power, neither by all their prayers or fasting, can they conjure out one unclean spirit, unless they have first as sorcerers and witches conjured him in." *Fulke's Confutation of the Remish Testament, Matt.* xvii. 21.

‡ 'Ceroferarii. Du Cange is the best exponent of these terms.'

‖ 'Urceolos.'

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deacon at the altar, for it is his business to prepare the altar-linen, the vessels, the bread and wine necessary for the sacrifice. He now ministers water to the priest or bishop, when they wash their hands in the sacrifice of the mass. The sub-deacon also reads the epistle, which was formerly recited at mass by the deacon; assists as a witness at the sacred mysteries; and prevents the priest officiating from being disturbed by any one. These duties, which concern the ministry of the sub-deacon, may be known from the solemn ceremonies used at his consecration. In the first place, the bishop admonishes him, *that upon him is imposed the obligation of perpetual continence*, and proclaims aloud that no one is eligible to the order of sub-deacons, who is not prepared freely to receive this law. In the next place, after the solemn prayer of the litanies, [the bishop] enumerates and explains what are the duties and functions of the sub-deacon. This done, each of the candidates for ordination receives from the bishop a chalice and sacred paten, and from the archdeacon, to remind him that a sub-deacon is to serve the deacon, cruits filled with wine and water, together with a bason and towel for washing and drying the hands. The bishop at the same time gives this admonition: *See what sort of ministry is given to you: I admonish you, therefore, that so ye comport yourselves as that ye may please God.* Additional prayers are then recited; and when, finally, the bishop has decked the sub-deacon in the sacred vestments, on putting on each of which are used appropriate words and ceremonies, he hands him the book of the epistles, saying: *Receive the book of the epistles, and have power to read them in the holy Church of God, as well for the living as for the dead.*" — To the *deacon* "it belongs constantly to accompany the bishop, to take care of him when preaching, to assist him and the priest during the celebration of divine service,* and at the administration of the other sacraments, and to read the gospel at the sacrifice of the mass. — To the deacon also, as the eye of the bishop, it belongs to investigate who within his diocese lead lives of piety and religion, and who do not; who attend the sacrifice [of the mass] and the preaching [of their pastors] at

* '*I. e.* of the mass, *sacra facienti.*'

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the appointed times, and who do not; that thus the bishop, being made acquainted by him with all these matters, may be enabled to advise and admonish each offender privately, or to rebuke and correct publicly, as he may deem either more likely to prove effectual. He should also call over the names of catechumens, and present to the bishop those who are to be initiated in the sacrament of order. In the absence of the bishop and priest, he is also permitted to expound the gospel to the people, not, however, from an elevated place, to make it understood that this is not his proper office."* — "The prayers used at the ordination of a deacon are more numerous and more holy† than those used at that of a sub-deacon, and the bishop adds another style of sacred vestments. He also lays hands on him, as we read was done by the apostles at the institution of the first deacons;‡ and finally, he delivers to him the book of the gospels, with these words: *Receive power to read the gospel in the Church of God, as well for the living as for the dead, in the name of the Lord.*" — The office "of the *priest* is *to offer sacrifice* unto God, and to administer the sacraments of the Church, as is declared by the rites used at his consecration; for the bishop, with all the priests present, first lays hands on the candidate for the priesthood; and next fitting the stole on his shoulders, adjusts it on his breast in the form of a cross, thus declaring that the priest is endued with strength from on high, to enable him to carry the cross of Christ our Lord, to bear the sweet yoke of the divine law, and to inculcate this law, not by word only, but also by the example of a life most correctly and holily spent. [The bishop] next anoints his hands with the sacred oil, presents to him a cup containing wine, and a paten with a host, saying: *Receive power to offer sacrifice unto God, and to celebrate masses as well for the living as for the dead.* By these ceremonies and words he is constituted an interpreter and mediator between God and man, which

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* 'This custom seems still partly preserved in the different heights of the lectern, litany-table, reading-desk, and pulpit.'

† "Perhaps 'more solemn.' *Sanctioribus* is the word employed; but to speak of the *comparative* holiness of prayer seems strange."

‡ Acts vi. 6.

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must be deemed the principal function of the priesthood. Finally, again placing his hands on his head, [the bishop] says: *Receive thou the Holy Ghost: whose sins thou shalt remit, they are remitted unto them; and whose thou shalt retain, they are retained;* * thus bestowing on him that celestial power of remitting and retaining sins, which was conferred by our Lord on his disciples." (*Catechism of the Council of Trent*, part ii., chap. vii., quest. xv.–xxi, xxiv.)

Such are the functions and ordination ceremonies of these seven Romish hierarchical orders, not one of which, by name, is known in the New-Testament as an order of the gospel ministry. The deacon, we know, is an officer of the Christian church, originally appointed, not to preach the gospel, but to "*serve tables*" (*Acts* vi. 2), that is, to take care of the secular affairs of the church. The only officer mentioned in the New-Testament, as ordained by the apostles to the ministry of the gospel, is the one who is there denominated πρεσβυτέρος *presbyter* or *elder*; otherwise sometimes called ἐπίσκοπος *overseer* or *bishop*. The New-Testament, therefore, knows nothing of any hierarchy among the ministers of the gospel. As to the order of *priests* in the Roman Catholic ministry, they who compose that ministry are interested to plead for such an order as well as they can; but all they can say avails them nothing. The truth is that *priests* are a class of persons belonging to the Old Testament dispensation; they are the old Levitical priesthood, whose leading official business was to offer sacrifices, according to the Mosaic ceremonial law. But as all those sacrifices were of no kind of use otherwise than as they were employed to typify the one great sacrifice of the death of the Lord Jesus Christ; so, therefore, when Christ was put to death upon the cross, all those typical sacrifices and oblations, and of course the whole Levitical priesthood, necessarily ceased altogether; since which time, consequently, there has not been, in the literal and proper sense of the word, a priest upon earth. The term is in the New-Testament nowhere applied to Christian ministers, except only as it is applied alike to all true Christians, who are called "an holy priest-

* John xx. 22, sq.

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hood, *to offer up spiritual sacrifices*, acceptable to God by Jesus Christ."* (1 *Pet.* ii. 5.) It follows of course, that the Roman Catholic priests are, as public ministers, priests only in name. Nor would they have even so much as the name, were it not that they have most unwarrantably assumed it.

It is in the priesthood that the government of the Roman Catholic church resides, in the several degrees of dignity and power into which their nominal priesthood is distinguished. The first degree "is that of those who are simply called *priests*, whose functions we have hitherto explained. The second is that of *bishops*, who are placed over their respective sees, to govern not only the other ministers of the Church, but the faithful people, and, with supreme vigilance and care to watch over their salvation. The third degree is that of *archbishops*, who preside over several bishops: and who are also called *metropolitans*, because placed over the metropolis of the province. Archbishops, therefore, although their ordination is the same, enjoy a more exalted station, and a more ample power

* Under the New Covenant, "all true Christians are priests alike, because there is none other sacrificing priesthood left but the eternal priesthood of Christ, and the spiritual priesthood of all his saints." "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 *Pet.* ii. 5. "And hath made us kings and priests unto God and his Father." *Rev.* i. 6. "The word which the Holy Ghost here useth, is ιερευς, in the Latin *Sacerdotes*, in English sacrificers: this office of sacrificers and sacrificing, we say, and boldly say, is either singular to Christ in respect of his sacrifice propitiatory, and all other parts of his holy office, pertaining to our perfect reconciliation and redemption, or else it is common to all true Christians, in respect of their spiritual sacrifices of praise and thanksgiving. Neither is this word ever applied in the New Testament, to any Ecclesiastical order and function of men, but they are called '*Episcopi, Presbyteri, Diaconi, Ministri, Praepositi, Doctores*,' and such like, that is, *overseers, elders, ministers, governors, teachers*, &c. But never are they called more than any other Christian men or women, ιερευς, *Sacerdotes*, that is, sacrificers, or sacrificing priests. Therefore if the scripture speak properly and truly, all Christians are sacrificers alike, and only Christ is our eternal high sacrificer or sacrificing priest. Wherefore they that usurp that sacrificing priesthood, which is peculiar to him, do much more show themselves seditious rebels, than Core, who challenged the figurative and temporal sacrificing priesthood of Aaron, which was but a shadow of the true and eternal sacrificing priesthood of Christ." *Fulke's Confutation of the Rhemish Testament, Apocalypse*, chap. i. 6.

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than bishops. *Patriarchs* occupy the fourth place, and are, as the name implies, the first and supreme fathers in the episcopal order. Beyond all these, the Catholic Church has ever revered *the sovereign pontiff of Rome*, whom Cyril of Alexandria denominated in the Council of Ephesus, the chief bishop, father, and patriarch of the whole world." (*Catechism of the Council of Trent*, part ii., chap. vii., quest. xxv.)

VII. One more of these Romish sacraments is, ***Matrimony.***

Matrimony is held by the Roman Catholics to be one of their seven sacraments, and therefore that, as such, it confers grace. "Since under the gospel," (say they,) "matrimony excels the nuptials of the ancients, because of the grace received through Christ, our holy fathers, the councils, and the universal tradition of the church have always taught that it is deservedly reckoned among the sacraments of the new law." (*Decrees and Canons of the Council of Trent*, sess. xxiv.) "Whoever" (say they) "shall affirm, that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but that it is a human invention, introduced into the church, and does not confer grace: LET HIM BE ACCURSED." (*Ibid.*, can. i.)

Flatly contrary to what is here so boldly and cursingly inculcated, I for one do "affirm, that matrimony is *not* truly and properly one of the sacraments of the evangelical law:" but yet, it is a divine institution, having had its origin in the formation of the first human pair,* in the garden of Eden, and, as such, it ought to be sacredly regarded. But, let it here be observed,

First, That it is claimed by the Roman Catholics in behalf of their church, that they have power *to constitute hindrances to matrimony, or reasons for rendering the contract null, additional to those degrees of consanguinity or affinity mentioned in Leviticus; and that some of those degrees they have power to dispense with.* "Whoever" (say they) "shall affirm, *that only those degrees of consan-*

* "To make marriage a sacrament of the New Testament, which was instituted in the beginning of the world, is against all reason." *Fulke's Confutation of the Rhemish Testament, Heb.* xiii. 4

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guinity or affinity which are mentioned in the book of Leviticus can hinder or disannul the marriage contract; and *that the church has no power to dispense with some of them*, or *to constitute additional hindrances or reasons for disannulling the contract:* LET HIM BE ACCURSED." (*Council of Trent*, sess. xxiv., can. 3.)

"Here is evidently an assumption of power to dispense with, and add to the laws of God; can there be a clearer indication of antichrist? It may be observed, by the way, that this dispensing authority has ever been tenaciously defended by the Popes, and for two reasons — it is an accession of dignity and power, and a fruitful source of wealth. No dispensations can be obtained by the poor." (*Cramp's Text-Book of Popery*, chap. xiii., note 66.)

Secondly. They claim that their church has power to disannul marriage, even after it has been legally solemnized. "Whoever" (say they) "shall affirm, that a marriage solemnized but not consummated is not disannulled if one of the parties enters into a religious order; LET HIM BE ACCURSED." (*Council of Trent*, sess. xxiv., can. 6.)

"See the policy of Rome; [in canon 7th] she declares marriage indissoluble, even for adultery. But every thing must give way to the church: and to get an additional monk or nun, an inviolable compact may be broken." (*Cramp*, chap. xiii., note 67.)

Thirdly. During *some parts of the year*, namely, "from the first Sunday in Advent till Twelfth day, and from the first Wednesday in Lent till Low Sunday, inclusive" (*Cramp*, chap. xiii., p. 323), marriage among the Roman Catholics is *prohibited.* "Whoever" (say they) "shall affirm, that to prohibit the solemnization of marriage at certain seasons of the year is a tyrannical superstition, borrowed from the superstition of the pagans; or shall condemn the benedictions and other ceremonies used by the church at those times: LET HIM BE ACCURSED." (*Council of Trent*, sess. xxiv., can. 11.)

What is the use of their cursing here? such a prohibition of marriage can be nothing less than "a tyrannical superstition," to say the least of it, and, by all understanding persons who dare speak their minds it will be pronounced to be so, after all.

Fourthly. The Roman Catholics extol celibacy and

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virginity *as preferable to the state of marriage.* "Whoever" (say they) "shall affirm, that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married; LET HIM BE ACCURSED." (*Council of Trent*, sess. xxiv., can. 10.) Romish curses are not arguments. Let them *prove* if they can, and, if they be able, make the world believe it, that on the whole it is "better and more conducive to happiness to remain in virginity or celibacy than to be married."

The supposed superior excellence of the single above the married state is a sentiment which Rome has long entertained. It was early in the history of the Christian church, (as early as the third century,) at a time when numerous corruptions began to be introduced, that celibacy and virginity began to be immoderately commended. "The fathers, out of a mistaken notion of an extraordinary merit attending celibacy in this life, and an extraordinary reward reserved for it in the other, began very early to recommend it to persons of all ranks and stations, but more especially to the clergy, as the principal excellence and perfection of a Christian. By their exhortations, and the praises they were constantly bestowing on virginity, celibacy, and continence, many among the clergy, and even some of the laity, were wrought up to such a pitch of enthusiasm, as to mutilate themselves, thinking they could by no other means be sufficiently qualified for the unnatural, but meritorious, state of celibacy. And, what is very surprising, the practice became so common in the end of the third, and the beginning of the fourth century, that the fathers of Nice were obliged to restrain it by a particular canon. They enacted one accordingly, excluding for ever from the priesthood, such 'as should make themselves eunuchs, the preservation of their life or health not requiring such a mutilation.' By the same canon they deposed and degraded all, who should thus maim themselves after their ordination." (*Bower's History of the Popes* — P. *Syricius, paulo post initium.*)

But those *praises from the fathers*, which they were so "constantly bestowing on virginity, celibacy, and continence," had of course their influence; as a natural conse-

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quence of such strong recommendations of single life, men began to turn *monks*.* A monk originally was one who retired from the world, into a sort of solitude, in order professedly to devote himself wholly to religion. One of the first and most remarkable instances of monkery was exhibited in the fourth century, in the person of a man by the name of Anthony, an Egyptian, who deserted his family and house, took up his residence among the tombs and in a ruined tower, and after a long and painful novitiate, at length advanced three days' journey into the desert, to the eastward of the Nile, where discovering a lonely spot which possessed the advantages of shade and water, he fixed his abode for the remainder of his life. There others gathered themselves about him; persons whose curiosity pursued him to the desert, who were infected by his example and his lessons; and there he formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. Thus monks began to be organized in society by themselves. Hence Anthony is regarded as the founder of the monastic institution. From Anthony, monkery spread through Egypt, into Asia, and thence into Europe, with so much rapidity that, in comparatively a short space of time monks, lazy † and ignorant and superstitious, in a manner filled all Christendom; while their residences, *viz. monasteries*, otherwise called *convents*, *cloisters*, *abbeys*, *priories*, *friaries*, became of course correspondingly numerous.

The monastic institution was not confined to the male sex. Females also began about the same time to retire from the world, and dedicate themselves to solitude and devotion. Such females were called *nuns*, as they have

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* "*Monk* anciently denoted, a person who retired from the world to give himself wholly to God, and to live in solitude and abstinence. The word is derived from the Latin *monachus*, and that from the Greek μοναχὸς *solitary*, of μονος *solus, alone*." *Buck's Theological Dictionary*, art. *Monk*.

† "The profession of Popish monks, is to leave labour, and all good exercises, to tire themselves with idleness and belly cheer like epicures. In Friar's profession is a fairer show of hypocrisy, but never a step nearer to the true imitation of Christ." *Fulke's Confutation of the Rhemish Testament, Matt.* xix. 21.

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been ever since; and the houses, or apartments which they occupied, were called *nunneries*, as they still continue to be. The name *nun* is in Latin *nonna*, a word which is said to be of *Egyptian* origin, and to signify a *virgin*. In becoming nuns, females are required to vow *perpetual virginity*. The ceremony of the occasion is called *taking the veil*, or *making profession of virginity*. In the past, females have sometimes been allowed to become nuns at a very early age. "Young women are now allowed to take the veil of virginity at the age of sixteen; that is, they are allowed to dispose of themselves for life, when they are not yet thought capable of disposing of any thing else; to vow perpetual virginity, when they scarce understand what they vow, at least, when they can have but a very faint idea of the difficulties of keeping it through their whole lives." (*Bower's History of the Popes — Leo the Great, versus finem.*) — Many a young woman has repented too late, ever having taken the vow that placed her for life within the walls of a convent.

"Anciently the monks were all laymen, and were only distinguished from the rest of the people by a peculiar habit, and an extraordinary devotion. Not only the monks were prohibited the priesthood, but even priests were expressly prohibited from becoming monks, as appears from the letters of St. Gregory. Pope Syricius was the first who called them to the clericate, on occasion of some great scarcity of priests that the church was then supposed to labour under; and since that time the priesthood has been usually united to the monastical profession." (*Buck's Theological Dictionary*, art. *Monk.*)

Of the monks there are several *orders*, or *societies*, each order being regulated according to its own particular *rules*. Those persons who belong to any of the orders of monks are called *regulars*. Hence, as the Romish clergy are part of them monks, and part of them not, accordingly they are distinguished into two classes, the *regular* and the *secular*. The *regular clergy* consist of those monks who have taken upon them 'holy orders' in their respective monasteries. The *secular clergy* are those who are not of any monastic order, but who have the care and direction of parishes. Among the principal orders of the monks are the *Dominicans*, otherwise called *Black-*

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Friars,* *Jacobins*, *Predicants* or preaching Friars; the *Franciscans*, otherwise called *Gray-Friars*, *Minorites*, *Cordeliers*; the *Augustines*, otherwise called *Austin-Friars*; the *Carmelites*, otherwise called *White-Friars*; the *Benedictines*, &c. *Friar*, from the French *frère* signifying *brother*, is a term common to all the monks of all orders, whether they are clergymen or laymen: but those in 'holy orders' are usually dignified with the appellation of *father*. There are three vows which all monks are required to take, which are those of *poverty*, *chastity*, and *obedience to the superior* of their respective monasteries. The last of all the monkish orders that have arisen was founded by a Spaniard, Ignatius Loyola by name,† who being a soldier, gave it the military name of "the *Company* of *Jesus*," and thence the members of this Society are called *Jesuits*. Bred in the court and the camp, Loyola "contrived to combine the finesse of the one, and the discipline of the other, with the sanctity of a religious community; and proposed that, instead of the lazy routine of monastic life, his followers should actively devote themselves to the education of youth, the conversion of the heathen, and the suppression of heresy. Such a proposal, backed by a vow of devotion to the Holy See,‡ commended itself to the pope [Paul III.] so highly that, in

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* The terms *Black-Friars*, *Gray-Friars*, *White-Friars*, refer to the colour of their respective habits.

† "*Ignatius Loyola* was a native of Spain, and born in 1491. At first a soldier of fortune, he was disabled from service by a wound in the leg at the siege of Pampeluna, and his brain having become heated by reading romances and legendary tales, he took it into his head to become the Don Quixote of the Virgin, and wage war against all heretics and infidels. By indomitable perseverance he succeeded in establishing the sect calling itself 'the Society of Jesus.' This ignorant fanatic, who, in more enlightened times, would have been consigned to a mad-house, was beatified by one pope, and canonized, or put into the list of saints, by another! Jansenius, in his correspondence with St. Cyran, indignantly complains of pope Gregory XV. for having canonized Ignatius and Xavier. (Leydecker, Hist. Jansen. 23.)" *Pascal's Provincial Letters*, pp. 274, 275, note.

‡ "To the three vows of poverty, chastity, and obedience, common to all religious orders, they [the order of the Jesuits] add a fourth, *that of implicit, blind, and unlimited submission to the pope*; and thus are they at his absolute disposal; always ready, at a moment's warning, to repair to what part of the world he shall think fit, to send them." *Bower's History of the Popes* — P. *Paul* III., *prope finem*.

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1540, he confirmed the institution by a bull, granted it ample privileges, and appointed Loyola to be its first general.

"Never was the name of the blessed Jesus more grossly prostituted than when applied to a Society which is certainly the very opposite, in spirit and character, to Him who was 'meek and lowly,' 'holy, harmless, undefiled, and separate from sinners.' The Jesuits may be said to have invented, for their own peculiar use, an entirely new system of ethics. In place of the divine law, they prescribed, as the rule of their conduct, a 'blind obedience' to the will of their superiors, whom they are bound to recognize as 'standing in the place of God,' and in fulfilling whose orders they are to have no more will of their own 'than a corpse, or an old man's staff.' The glory of God they identify with the aggrandizement of their Society; and holding that 'the end sanctifies the means,' they scruple at no means, foul or fair, which they conceive may advance such an end.* The supreme power is vested in the general, who is not responsible to any other authority, civil or ecclesiastical. A system of mutual espionage, and a secret correspondence with head-quarters at Rome, in which everything that can, in the remotest degree, affect the interests of the Society is made known, and by means of which the whole machinery of Jesuitism can be set in motion at once, or its minutest feelers directed to any object at pleasure, presents the most complete system of organization in the world. Every member is sworn, by secret oath, to obey the orders, and all are confederated in a solemn league to advance the cause of the Society. It has been defined to be 'a naked sword, the hilt of which is at Rome.' Such a monstrous combination could not fail to render itself obnoxious. Constantly aiming at ascendency in the Church, in which it is an *imperium in imperio*, the Society has not only been embroiled in perpetual feuds with other orders, but has repeatedly provoked the thunders of the Vatican.

* '*Caeca quadam obedientia. — Ut Christum Dominum in superiore quolibet agnoscere studeatis. — Perinde ac si cadaver essent, vel similiter atque senis baculus. — Ad majorem Dei gloriam.* (Constit. Jesuit. pars vi. cap. 1; Ignat. Epist., &c.)'

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Ever intermeddling with the affairs of civil governments, with allegiance to which, under any form, its principles are utterly at variance, it has been expelled in turn from almost every European State, as a political nuisance. But Jesuitism is the very soul of Popery; both have revived or declined together; and accordingly, though the order was abolished by Clement XIV. in 1775, it was found necessary to resuscitate it under Pius VII. in 1814; and the Society was never in greater power, nor more active operation, than it is at the present moment. It boasts of immortality, and, in all probability, it will last as long as the Church of Rome. It has been termed 'a militia called out to combat the Reformation,' and exhibiting, as it does to this day, the same features of ambition, treachery, and intolerance, it seems destined to fall only in the ruins of that Church of whose unchanging spirit it is the genuine type and representative."* (*Pascal's Provincial Letters*, Introduction by the translator, pp. xvi.–xviii.)

The Jesuits are a very numerous Society. And never were any creatures of Rome more busily engaged than they are, as dispersed through all the world, in various employments, acting with the most consummate address and cunning and effrontery, sticking at no crimes by which their religion may be advanced, or the interests of the Roman see promoted; and, in all this, faithfully carrying out their own chosen principles. For, *even the professed moral principles* of the Jesuits are, on many important points, *very singularly bad;* as is well known to those who are informed as to what their moral principles are. They (the Jesuits) "maintain that it is of no consequence by what motives a person is actuated, provided he in fact performs the deeds which the law of God requires; and that the man who abstains from criminal actions through fear of punishment, is no less acceptable to God than the man

* "Balde, whom the Jesuits honour in their schools as a modern Horace, thus celebrates the longevity of the Society, in his *Carmen Seculare de Societate Jesu*, 1640:—

'Profuit quisquis voluit noscere.
Cuncta subsident sociis; ubique
Exules vivunt, et ubique cives!
Sternimus victi, supreamus imi,
Surgimus plures toties cadendo.'"

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who obeys the divine law through the influence of love to it." They "assert that no one can be said to sin, unless he violates some known law of God, which is present to his mind, and correctly understood by him; and therefore, that no one can be justly charged with criminality and sin, who is either ignorant of the law, or doubtful as to its import, or who does not think of it at the time he transgresses. From these principles originated the celebrated doctrines of *probabilism* * and of *philosophical sin*,† which have brought so much ill-fame upon the schools of the Jesuits." (*Mosheim's Ecclesiastical History*, cent. xvi., sec. iii., part i., chap. i., § 35.) Accordingly they teach the following doctrines in particular: "That a bad man who is an entire stranger to the love of God,‡ provided he

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* 'Moral *probabilism* is properly the doctrine of the Jesuits, that no action is sinful, when there is the slightest *probability* that it may be lawful; and even when it has the approbation of any single, respectable teacher; because it may be supposed that *he* saw reasons for his opinions, though *we* know not what they were, and can see so many reasons for a contrary opinion.'

In other words, "*probabilism* is the doctrine, that if any opinion in morals has been held by any *grave doctor* of the Church, it is *probably true*, and may be safely followed in practice." *Pascal's Provincial Letters*, Introduction, p. lx., note.

† '*Philosophical sins* in opposition to theological, according to the Jesuits, are those in which a man at the time of committing them, has not God and his law before his mind; and therefore, without thinking of God, transgresses natural or revealed law.'

‡ On the duty of loving God the following are their opinions, as reported by themselves: "'When is one obliged to have an actual affection for God? Suarez says, it is enough if one loves him before being *articulo mortis* — at the point of death — without determining the exact time. Vasquez, that it is sufficient even at the very point of death. Others, when one has received baptism. Others, again, when one is bound to exercise contrition. And others, on festival days. But our father, Castro Palao, combats all these opinions, and with good reason — *merito*. Hurtado de Mendoza insists that we are obliged to love God once a-year; and that we ought to regard it as a great favour that we are not bound to do it oftener. But our Father Coninck thinks that we are bound to it only once in three or four years; Henriquez, once in five years; and Filiutius says that it is *probable* that we are not strictly bound to it even once in five years. How often, then, do you ask? Why, he refers it to the judgment of the judicious.' — 'St. Thomas says that we are obliged to love God as soon as we come to the use of reason: that is rather too soon! Scotus says, every Sunday: pray, for what reason? Others say, when we are sorely tempted: yes, if there be no other way of escaping the temptation. Scotus says, when we have

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feels some fear of the divine wrath, and from dread of punishment avoids grosser crimes, is a fit candidate for eternal salvation: That men may sin with safety, provided they have a *probable reason* for the sin; i. e. *some argument* or *authority* in favour of it:* That actions in themselves wrong and contrary to the divine law, are allowable, provided a person can control his own mind, and in his thoughts connect a good *end* with the criminal deed; or as they express it, knows how *to direct his intention right*:†

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received a benefit from God: good, in the way of thanking him for it. Others say, at death: rather late! As little do I think it binding at the reception of any sacrament: attrition in such cases is quite enough, along with confession, if convenient. Suarez says that it is binding at some time or another; but at what time? — he leaves you to judge of that for yourself — he does not know; and what that doctor did not know I know not who should know.' In short, he concludes that we are not strictly bound to more than to keep the other commandments, without any affection for God, and without giving him our hearts, provided that we do not hate him." *Pascal's Provincial Letters*, pp. 220, 221.

* Thus they say, in the words of Layman: "A doctor [of theology], on being consulted, may give an advice, not only probable according to his own opinion, but contrary to his opinion, provided this judgment happens to be more favourable or more agreeable to the person that consults him — *si forte haec favorabilior seu exoptatior sit.* Nay, I go further, and say, that there would be nothing unreasonable in his giving those who consult him a judgment held to be probable by some learned person, even though he should be satisfied in his own mind that it is absolutely false." *Ibid.* p. 129. Again, in the words of Castro Palao: "May a judge, in a question of right and wrong, pronounce according to a probable opinion, in preference to the more probable opinion? He may, even though it should be contrary to his own judgment — *imo contra propriam opinionem.*" *Ibid.* p. 171.

† For a person *to direct his intention right*, which, as understood by the Jesuits, is the same thing as to have "a good, *i. e.* some *allowable end*," "simply consists in his proposing to himself, as the end of his actions, *some allowable object.*" *Ibid.* p. 154. Thus, they say: "A military man may demand satisfaction on the spot from the person who has injured him — not, indeed, with the intention of rendering evil for evil, but with that of preserving his honour — '*non ut malum pro malo reddat, sed ut conservet honorem.*" *Ibid.* p. 155. Again: "An incumbent may, without any mortal sin, desire the decease of a life-renter on his benefice, and a son that of his father, and rejoice when it happens; provided always it is for the sake of the profit that is to accrue from the event, and not from personal aversion." *Ibid.* p. 156. Again they say: "It is perfectly reasonable to hold that a man may fight a duel to save his life, his honour, or any considerable portion of his property, when it is apparent that there is a design to deprive him of these unjustly, by law-suits and chicanery, and when there is no other way of preserving them. Navarre

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That *philosophical sins*, that is, actions which are contrary to the law of nature and to right reason, in a person ignorant of the written law of God or dubious as to its true meaning, are light offences, and do not deserve the punishments of hell: That the deeds a man commits, when wholly blinded by his lusts and the paroxysms of passion, and when destitute of all sense of religion, though they be of the vilest and most execrable character, can by no means be charged to his account in the judgment of God; because such a man is like a madman: That it is right for a man, when taking an oath or forming a contract, in order to deceive the judge and subvert the validity of the covenant or oath, tacitly to add something to the words of the compact or the oath: and other sentiments of the like nature." * (*Ibid.*, cent. xvii., sec. ii., part i., chap. i., § 34.)

Such being the principles and teachings of the Jesuits, what must their moral conduct and character be! † But,

justly observes, that in such cases, it is lawful either to accept or to send a challenge — *licet acceptare et offerre duellum*. The same author adds, that there is nothing to prevent one from despatching one's adversary in a private way. Indeed, in the circumstances referred to, it is advisable to avoid employing the method of the duel, if it is possible to settle the affair by privately killing our enemy; for, by this means, we escape at once from exposing our life in the combat, and from participating in the sin which our opponent would have committed by fighting the duel!" *Ibid.* pp. 158, 159. Again: "Priests and monks may lawfully prevent those who would injure them by calumnies from carrying their ill designs into effect, by putting them to death. Care, however, must be always taken to direct the intention properly." *Ibid.* p. 166.

* 'One might make up a whole library of books, exposing and censuring the corrupt moral principles of the Jesuits. The best work on the subject, is the very elegant and ingenious production of *Blaise Pascal*, entitled: Les Provinciales, ou Lettres écrites par Louis de Montalte à un Provincial des ses amis, et aux Jesuites, sur la morale et la Politique de ces peres, 2 tomes 8vo. *Peter Nicole*, under the fictitious name of *William Wendrock*, added to it learned and judicious notes, in which he copiously demonstrates the truth of what *Pascal* had stated either summarily or without giving authorities. It was also translated into Latin, by *Samuel Rachels*. An English translation of the Provincial Letters, was published in 1828, by *J. Leavitt*, New-York, and *Crocker* and *Brewster*, Boston, 319 pages, 12mo.' The copy of the Provincial Letters which I have, is — "a new Translation with historical Introduction and Notes, by *the Rev. Thomas M'Crie*, Edinburgh. New-York: Robert Carter & Brothers. 1853."

† "'Jesuitism,' in fact, is another word for sophistry, wicked artifice, and atrocious villainy." *Cramp*, chap. xiii., *circa finem*, n. 81.

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if moral character be looked at, as exhibited practically, not only in the Jesuits but in the other monkish orders its appearance is dark and unsightly. That the monastic orders generally, as they have existed in the past, have been herds of ignorant, lazy, dishonest, and debauched people, is evinced by an abundance of unexceptionable testimony. Of their "three vows, of poverty, chastity, and obedience to the superior, the first two, it is well known, have been systematically and shamelessly broken, in thousands of instances. The enormous wealth of the monasteries, often procured by the most nefarious methods, and the scandalous lives of their inmates, both male and female, have been exposed by all writers on ecclesiastical history."* (*Cramp*, chap. xiii., *post med.*) Testimony to the scandalous behaviour of the inmates of the monasteries comes sometimes even from the inmates themselves. Thus, "the declarations of the nuns testified that in the convents of Sainte Lurie, and of Catharine of Pistoia, the Dominican nuns received their confessors into the interior, and abandoned themselves to those monks, and even on the steps of the altar, practised the most unbridled licentiousness. Other nuns avowed that the spite and jealousy, through the inconstancy of the monks, kindled among them the most serious collisions; that they quarrelled for the embrace of the provincial and the prior; that they deprived themselves of their money and other property to supply their confessors; that many of the Dominican priests had five or six mistresses, who formed a species of seraglio; that at each promotion of a provincial in the monastery, the newly elected monk hastened to the convent to choose a favorite; that he would then arrange in two files all the nuns, entirely naked; that he examined them from head to foot, and finished his inspection by placing his hat upon the head of the nun which seemed to him the most beautiful, and whom he instantly took as his mistress. Scipio Ricci also discovered that those abominations were not the only disorders to which the Dominicans were given up; he learned the certainty that the nuns engaged in more horrible saturnalia among them-

* "See Dr. Geddes' 'View of all the Orders of Monks and Friars in the Roman Church,' in the third volume of his 'Tracts.'"

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selves, and that they professed the most wicked and irreligious libertinism."* (*Bower's History of the Popes — Pius* VI. Vol. iii., p. 398.)

Such is monasticism. "If it be said that these are abuses, it may be justly replied, that they are inseparable from the system. For it is beyond the power of any institution entirely to extinguish the propensities of our nature, or to preserve purity in a mode of living which is altogether at variance with the principles and precepts of the word of God." (*Cramp's Text-Book of Popery*, chap. xiii., p. 326.)

Fifthly. On all clergymen, that is, all persons in the greater or 'holy orders,' in the Roman Catholic hierarchy, *perpetual celibacy is enjoined;* in other words, *they are forbidden ever to marry.* "Whoever" (say they) "shall affirm, *that persons in holy orders*, or regulars, who have made a solemn profession of chastity, *may contract marriage*, and that the contract is valid, notwithstanding any ecclesiastical law or vow; and that to maintain the contrary is nothing less than to condemn marriage; and that all persons may marry who feel that though they should make a vow of chastity, they have not the gift thereof; LET HIM BE ACCURSED — for God does not deny his gifts to those who ask aright, neither does he suffer us to be

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* "The prioress of the convent of St. Catharine of Pistoie says: 'With the exception of three or four religious persons, all the monks, now dead or alive, whom I have ever known, were of the same character. They all made the same professions and adopted the same conduct. They live with the nuns on more familiar terms than married people live together.' For endeavouring to put a stop to these disorders, Ricci was stigmatized by Pope Pius VI. as a 'fanatic, a liar, a calumniator, seditious, and a usurper of other men's rights!' Life of Ricci, Bishop of Pistoie and Prato." *Cramp's Text-Book of Popery*, chap. xiii., n. 76.

"In 1783, Baron Born, a nobleman of Hungary, and an eminent literary and scientific character, published a work entitled '*Monachologia*,' a severe satire on the monks. They are thus described —

'MONK. *Description.* An animal greedy, filthy, impure, unprofitable, slothful, more inclined to endure hunger than toil. They live by rapine and gain; they think that the world was created for their use alone; they indulge in secret intercourse with women; they do not celebrate the rite of marriage; they expose their offspring: they treat their own species with cruelty and deceitfully ensnare their enemies. *Use* — An unprofitable burthen to the earth, created to devour the fruits thereof.' Townson's Travels in Hungary, p. 420." *Ibid*

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tempted above that we are able." (*Decrees and Canons of the Council of Trent*, sess. xxiv., can. 9.)

Surely no other than they who enacted it, in other words papal Rome, could be capable of such a canon as this. "*Forbidding to marry.*" 1 *Tim.* iv. 3. How manifest it is to whom this Scripture applies!* In forbidding to marry, in all the extent to which she does forbid it, Rome forbids the use of a divine institution; a divine institution designed for the use of all mankind, as it is written — "*Therefore shall a man leave his father and his mother, and shall cleave unto his wife.*" *Gen.* ii. 24. Again; "Marriage is honourable *in all.*" *Heb.* xiii. 4. Of course then it cannot be otherwise than honourable in *clergymen.* Accordingly we read, that "*a bishop must be the husband of one wife.*" 1 *Tim.* iii. 2. Some have inferred from this text that all pastors should be married men: and the inference must be admitted, or else most evidently the meaning of the passage must be, that a pastor or minister of the gospel must have *only one wife at the same time;* plainly implying that it is proper for him to have *one wife.* And this is "abundantly sufficient to prove, that marriage is entirely consistent with the most sacred functions, and the most exemplary holiness; and to subvert the very basis of the antichristian prohibition of marriage to the clergy, with all its concurrent, and consequent, and incalculable mischiefs." (*Dr. Scott's Explanatory Notes, in loc.*)

The celibacy of the clergy, "a burden too heavy for most of them to bear, as experience has shown, was first moved in the council of Elvira, held about the year 300, according to the most probable opinion; and, being warmly promoted by the celebrated Osius of Cordoua, and Felix of Acci, now Guadix in Andalusia, who presided at that assembly, it passed into a law; and all bishops, presbyters, deacons, and sub-deacons, were commanded on pain of deposition, 'to abstain from wives, and the begetting of children.' These are the very words of the 33d canon

* "Marriage has been forbidden, while the pardon of fornication, adultery, and incest, has been rated at a certain price by that grand merchant of the souls of men, who hath ventured to call himself the vicar of Christ upon earth." *Dr. Doddridge's Family Expositor, in loc.*, Improvement.

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of that council. That, till this time, the clergy were allowed to marry, even in Spain, is manifest from the 65th canon of the same council, excluding from the communion of the church, even at the point of death, such ecclesiastics, as, knowing their wives to be guilty of adultery, should not, upon the first notice of their crime, immediately turn them out of doors. How long the 33d canon continued in vigor, is uncertain; nay, it may be questioned whether it ever took place: if ever it did, it was out of date, or at least not generally observed by the Spanish clergy, in the time of [pope] Syricius, as evidently appears from the words of his letter, or answer to Himerius of Tarragon: I said, by the Spanish clergy; for no such injunction had yet been laid on the ecclesiastics of any other country or nation. About fifteen years after, was held the council of Ancyra, in which it was decreed, that 'if any deacon did not declare at his ordination, that he designed to marry, he ought not to be allowed to marry after; but might, if he made such a declaration, because, in that case, the bishop tacitly consented to it.' The council of Neocaesarea, which assembled soon after that of Ancyra, and consisted, in great part, of the same bishops, commanded 'such presbyters as married after their ordination to be degraded.' In the year 325, was held the council of Nice; and, in that great assembly, it was moved, perhaps by Osius, who acted a chief part there, that bishops, presbyters, deacons, and sub-deacons, should be debarred from all commerce with the wives they had married before their ordination. But this motion was warmly opposed by Paphnutius, who had himself ever led a chaste and single life, and was one of the most eminent and illustrious prelates, at that time, in the church. He represented, that the burden they proposed laying on the clergy, was too heavy; that few had sufficient strength to bear it; that women, thus abandoned by their husbands, would be exposed to great dangers; that marriage was no pollution, but, according to St. Paul, commendable; that those, therefore, who were not married, when first admitted to the sacerdotal functions, should continue in that state; and such as were, should continue to live with their wives. Thus Sozomen, Socrates, and Suidas.—The advice of Paphnutius was applauded by

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the whole assembly, and the above-mentioned historians, and the point in dispute was left undecided. In the year 340, it was decreed, in the council of Arles, that no man, encumbered with a wife, should be admitted to holy orders, unless he promised, with his wife's approbation and consent, to abstain for ever from the conjugal duty.— This is all I can find in the ancient records concerning the continence or celibacy of the clergy, before the time of Syricius. And hence it is manifest, that both Crichtonaeus and Melancthon were greatly mistaken; the former in affirming, which many have done after him, that celibacy was first imposed upon the clergy by Syricius; and the latter by confidently asserting, that celibacy was not required of the ministers of the gospel by any council, but by the popes, in opposition to all councils and synods. It must be owned, however, that this law was not so generally observed before the time of Syricius, as it was after. For it was not long after his time before it became an established point of discipline in most of the western churches, not in virtue of his letter, or of those which his successor wrote to the same purpose, but because it was enjoined by the synods of each particular nation. Thus it was established in Africa by the council of Carthage in 390, in Gaul by one held at Orleans, by two at Tours, and one at Agde; in Spain, by three held at Toledo; in Germany, by the councils of Aquisgranum, or Aix la Chapelle, of Worms, and of Mentz. We know of none in Britain: and that it did not even begin to take place here till the arrival of Austin, in the sixth century, may be sufficiently proved from the letters of that monk to Gregory, and Gregory's answer to him.*

* The celibacy of the clergy was introduced, in the different countries, against no small opposition to so unreasonable a thing. Rome succeeded, but not without great difficulty. It was a long protracted struggle. "It was a struggle against the natural rights and strongest affections of mankind, which lasted for several ages, and succeeded only by the toleration of greater evils than those it was intended to remove. The laity in general, took part against the married priests, who were reduced to infamy and want, or obliged to renounce their connexions. In many parts of Germany, no ministers were left to perform divine services. But perhaps there was no country where the rules of celibacy met with so little attention as in England. It was acknowledged in the reign of Henry I. that the greater and better part of the clergy were

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"As to the present practice and doctrine of the church of Rome, with respect to this, in their opinion, most essential point of ecclesiastical discipline, no man is allowed, after his ordination, to marry, or to cohabit with the wife he had married before: nay, in order to prevent all possible means even of any clandestine commerce between them, the woman must, by a solemn vow of chastity, renounce all claims on her husband, and retiring into a monastery, bind herself by a second vow to continue there, without ever once going out, on any pretence whatsoever, so long as her husband lives, who cannot be admitted so much as to the rank of a subdeacon, till she is secured by these two vows. Such is the present practice of the church of Rome, though subdeacons were allowed to marry long after the time of Syricius, who, in his letter, mentions only deacons and presbyters, and does not even oblige them to part with their wives, but only excludes them from rising to a higher degree in the church. Pope Leo the Great, chosen in 440, was the first who extended the law of celibacy to the subdeacons, commanding them, in a letter, which he wrote about the year 442, to Rusticus bishop of Narbonne, to abstain, as well as the deacons, presbyters, and bishops, from all commerce with their wives. But this law was observed by very few churches. In the time of pope Gregory the Great, that is, in the latter end of the sixth century, it had not yet taken place, even in Sicily, though reckoned among the suburbicarian provinces: it was first introduced into that island by him; but he allowed those to cohabit with their wives, who had been ordained without a previous promise to live continent, though he would not suffer them to be raised to a higher degree without such a promise.* Bellarmine, and

married; and that prince is said to have permitted them to retain their wives. But the hierarchy never relaxed in their efforts; and all the councils, general or provincial, of the twelfth century, utter denunciations against *concubinary* priests. After that age we do not find them so frequently mentioned; and the abuse by degrees, though not suppressed, was reduced within limits at which the church might connive. Hallam, ii. p. 249–252." *Cramp's Text-Book of Popery*, chap. xiii., n. 70.

* "As to those ecclesiastics, who, at the time of their ordination, had promised to live chaste, Gregory exacted of them the performance of their promise, with the utmost severity. His own clergy he obliged to banish all women from their houses, excepting their mothers, their sis-

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the other divines of the church of Rome, to soften the odium, which the hard, and commonly impracticable command she lays on her clergy, must reflect on her, represent continency as a virtue to be easily acquired. Their ascetics seem better acquainted with the difficulties and struggles attending the practice of that virtue, than their divines; for they prescribe, as the sole means of attaining it, constant prayer, frequent fasting, macerating the rebelling flesh with all kinds of austerities, and principally the avoiding of all female company. And, if these be the sole means of attaining it, I leave the reader to judge how few of their clergy do attain it." (*Bower's History of the Popes* — P. *Syricius.*)

That this law of the celibacy of the clergy is a bad one, is very manifest by its consequences. "If every law or institution is to be judged good or evil, according to the good and evil attending them, it is by daily experience but too manifest, that the forced celibacy of the clergy ought to be deemed of all institutions the very worst.

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fers, and the wives they had married before their ordination, charging them to govern their wives chastely, and to converse with them so as to leave no room for the least suspicion of any matrimonial commerce between them, 'ut nulla prorsus suspicio esse possit mutuae commixtionis.'" (*Bower's History of the Popes — Gregory the Great.* Vol. i., p. 398.) But for men to live with their wives strictly after this manner, was found to be not so easy a thing. "St. Bernard, a saint of the first rate in the Romish calendar, thought it more impossible (if that can be), for a man to cohabit thus with any woman, than to raise up the dead:

'Cum foemina semper habitare,
Et cum foemina nunquam peccare,
Majus est quam mortuos resuscitare,'

is a famous saying of his. Of that truth the patrons of celibacy were well apprised long before Bernard's time; and the clergy were, on that consideration, forbidden to cohabit, or even converse, with their wives, or with any other woman whatever, except their mothers, their own sisters, or the sisters of their fathers or their mothers; and to them too the prohibition was extended in some countries, several ecclesiastics having been found guilty of incest with their own sisters, as was declared by the two councils of Metz and Mentz, both assembled in the year 888, to check the unbridled lust of the unmarried clergy. By these councils the prohibition was extended to all women whatever; and Riculfus of Soissons not satisfied with confirming their canons, in the famous constitutions, which he published the next year, declared it unlawful for a clergyman to converse in private with any woman, or even to speak to a woman without a witness." *Ibid.*, note.

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Indeed all sensible men of that church know and lament the innumerable evils which the celibacy of her clergy occasions, and must always occasion, in spite of all remedies that can be applied to it. But she finds one advantage in it, which, in her eyes, makes more than sufficient amends for all those evils, namely, her engrossing by that means to herself all the thoughts and attention of her clergy, which, were they allowed to marry, would be divided between her and their families, and each of them would have a separate interest from that of the church. Several customs and practices, once warmly espoused by that church, have, in process of time, been abrogated, and quite laid aside, on account of the inconveniences attending them; and this, which long experience has shown to be attended with more pernicious consequences than any other, had, but for that political view, been likewise abolished." (Ibid.) But what church, except that of "the mother of harlots," would be willing to possess such an advantage as this, on such terms? to engross to herself all the thoughts and attention of her clergy, by requiring their celibacy, in opposition to the arrangements of divine providence, when the known consequences of such celibacy are indulgence in unlawful commerce with women, and all the gross indecencies and crimes and miseries therewith connected, in the gratification of unbridled lust — consequences which must continue, so long as it remains impossible to destroy the natural affections of the human heart? As to what they say in the canon, that "God does not deny his gifts to those who ask aright, nor suffer us to be tempted above that we are able," it is impertinent; for, God having provided, in the institution of marriage, an easy and sure remedy against all temptations arising out of the desires naturally existing between the sexes, cannot reasonably be expected to furnish any extraordinary assistance or gifts to those who neglect this divine remedy for a way of their own choosing. "'If they cannot contain, let them marry; for it is better to marry than to burn:' says the apostle St. Paul (1 *Cor.* vii. 9). But no, says the church of Rome, excepting her clergy from that general command, if they cannot contain, let them fast, let them watch, let them cover their bodies with haircloths, let them whip themselves, let them, with St. Bene-

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dict, roll themselves naked upon thorns;* or, with St. Francis, in the snow;† and if nature still remains unsubdued, if the inbred fire continues still unextinguished and alive, let them burn; 'for it is better to burn than to marry.' This, in effect, is the doctrine of the church of Rome, though she, to palliate and disguise it, pretends continency to be attainable by all men; and consequently, that there is a 'medium' between marriage and burning. But that continency is not attainable by all men, and consequently that, in some, there is no medium between marriage and burning, is evident, beyond contradiction, from the words of the apostle, quoted above, and from what he says in the preceding verse: 'For I would that all men were even as myself;' that is, continent. 'But every man hath his proper gift of God;‡ one after this

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* "*Benedict*, in his distress, had recourse to a pointed remedy. This saint was born of a noble family. He was educated at Rome, and devoted himself wholly to religion or rather to superstition. He lived three years in a deep cave; and, in his retreat, wrought many miracles. 'He knocked the Devil out of one monk with a blow of his fist, and out of another with the lash of a whip.' But Satan, actuated by malice and envious of human happiness, appeared to Benedict in the form of a blackbird, and renewed, in his heart, the image of a woman whom he had seen at Rome. The Devil, in this manner, rekindled the torch of passion, and excited such a conflagration in the flesh, that the saint nearly yielded to the temptation. But he soon, according to Mabillon and the Roman breviary, discovered a remedy. Having undressed himself, 'he rolled his naked body on nettles and thorns, till the lacerated carcass, through pain, lost all sense of pleasure.' The father of the Benedictines, it appears, had his own difficulty in attempting to allay the ferment of the flesh." *Dr. Edgar's Variations of Popery*, chap. xviii.

† "The Seraphic *Francis*, who flourished in the thirteenth century, was the father of the Franciscans. The saint, though devoted to chastity and brimful of the spirit, was, it seems, sometimes troubled with the movements of the flesh. An enemy that wrought within was difficult to keep in subjection. His saintship, however, on these occasions, adopted an effectual way of cooling the internal flame, and allaying the carnal conflict. He stood, in winter, to the neck in a pit full of icy water. One day, being attacked in an extraordinary manner by the demon of sensuality, he stripped naked, and belaboured his unfortunate back with a disciplinarian whip: and then leaving his cell, he buried his body, naked as it was, in a deep wreath of snow. The cold bath, the knotted thong, and the snowy bed were necessary for discharging the superabundant caloric of his saintship's constitution.

‡ "Continence is a *state* that cannot be acquired by human art or industry; a man has it from God, or not at all: and if he have it from God, he has it from him as the author of his nature; for where it does

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manner, and another after that,' &c. (*Ibid.* v. 7.) The same doctrine was taught, in express terms, by our Saviour himself, when, to the apostle's saying, 'If the case of the man be so with his wife, it is not good to marry,' he answered, '*all men cannot receive this saying* [viz. that it is not good to marry], save they to whom it is given;' and '*he that is able to receive it, let him receive it.*' *Matt.* xix. 11, 12." (*Bower — Gregory the Great;* vol. i., p. 398, note.) But the Romish clergy are obliged to receive it, whether able or not. To them there is no alternative in this matter; it being an absolute law with them, "*not to marry,*" whatever may be their constitutional temperament, or the strength of their natural affections and inclinations. Miserable men! That some of them are chaste and continent is admitted; but how numerous the instances are of a different character, it is lamentable to reflect. "I cannot" — says one who had experience in these matters — "I cannot think of the wanderings of the friends of my youth without heart-rending pain. One, now no more, whose talents raised him to one of the highest dignities of the church of Spain, was for many years a model of Christian purity. When, by the powerful influence of his mind and the warmth of his devotion, this man had drawn many into the clerical, and the religious life (my youngest sister among the latter) he sunk at once into the grossest and most daring profligacy. I heard him boast that the night before the solemn procession of *Corpus Christi*, where he appeared nearly at the head of his chapter, one of *two* children had been born, which his two concubines brought to light within a few days of each other.* Such, more or less, has been the fate of my early friends, whose minds and hearts were much above the common standard of the Spanish clergy. What then,

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not exist *naturally*, it never can exist, but either by *miraculous* interference, which should never be expected, or by *chirurgical operation*, which is a shocking abomination in the sight of God." *Clarke's Commentary, in loc.*

* "'It were to be wished,' says Alvarus Pelagius, bishop of Silva in Portugal, in the beginning of the fourteenth century, 'that the clergy had never vowed chastity, especially the clergy of Spain, where the sons of the laity are not much more numerous than the sons of the clergy.' — (Alvar. de planctu Eccles. l. ii. art. 27.)" *Bower's History of the Popes — P. Nicholas.* (Vol. ii., p. 259, note.)

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need I say of the vulgar crowd of priests, who, coming, as the Spanish phrase has it, from *coarse swaddling clothes*, and raised by ordination to a rank of life for which they have not been prepared, mingle vice and superstition, grossness of feeling and pride of office in their character? I have known the best among them; I have heard their confessions; I have heard the confessions of young persons of both sexes, who fell under the influence of their suggestions and example; and I do declare that nothing can be more dangerous to youthful virtue than their company. I have seen the most promising men of my university obtain country vicarages, with characters unimpeached, and hearts overflowing with hopes of usefulness. A virtuous wife would have confirmed and strengthened their purposes; but they were to live a life of angels in celibacy.—They were, however, men, and their duties connected them with beings of no higher description. Young women knelt before them in all the intimacy and openness of confession. A solitary home made them go abroad in search of social converse. Love, long resisted, seized them, at length like madness. Two I knew who died insane; hundreds might be found who avoid that fate by a life of settled systematic vice.' Rev. Blanco White's Practical and Internal Evidence against Catholicism, p. 132–138." (*Cramp's Text-Book of Popery*, chap. xiii., n. 71.)

Such are the seven sacraments of the Roman Catholic church. What a prodigious accumulation *of erroneous doctrines*, mixed up with *sinful practices!* What a complete system of *formalism!* "*Having a form of godliness, but denying the power thereof: from such turn away.*" 2 *Tim.* iii. 5. "But in vain do they worship me, *teaching for doctrines the commandments of men.*" *Matt.* xv. 9. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." *Gal.* vi. 7, 8.

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DISCOURSE IV.

THE IDOLATROUS WORSHIP OF THE ROMAN CATHOLICS.

2 THESS. ii. 1–12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

THE subject now before us is, *the idolatrous worship of the Roman Catholics.*

I propose to show, *that the worship of the Roman Catholics is idolatrous.* By the word *idolatrous*, as applied to the Roman Catholic worship, I mean that it partakes of the nature of *idolatry;* understanding by idolatry the worship of any thing which is not the true God. In support of the proposition, I observe,

First, That the Roman Catholics worship *the Pope of Rome.* The pope of Rome is elected by the *cardinals;**

* "The *cardinals* have for several ages been the sole electors of the pope. These are seventy in number, when the sacred college, as it is called, is complete. Of these, six are cardinal bishops of the six suburbicarian churches; fifty are cardinal priests, who have all titles from parish churches in Rome; and fourteen are cardinal deacons, who have their titles from churches in Rome of less note, called *diaconias*, or *deaconries*. These cardinals are created by the pope when there happen to

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of whom two thirds of the number that are present in the city of Rome when a new pope is to be elected, meeting in conclave, must vote for the same person, in order to an effectual choice. When a new pope is chosen, straightway he is "invested with the pontifical garments; which consist in white hose, shoes of red velvet, the uppers of which are decorated with a cross embroidered in gold; cassock, white tabby, like mohair; girdle garnished with golden tassels; lawn sleeves, pallium, stole, and white cap. Thus a puppet becomes a pope, *showing himself that he is God.*" (*Bower's History of the Popes — Leo XII.*) Crowning and adoration quickly follow, and the formal announcement to the world of the man's election, together with the assumed name by which he intends to be known as pope. He is conducted to an altar, is seated thereupon, and all the cardinals come and kiss his feet, which ceremony they call "*adoration.*" "Like other idolaters they make their idol, and then worship him: and an ancient medal, struck on that occasion, has this motto, *Quem creant, adorant,* '*whom they create, they adore!*'" (*Dr. Scott's Explanatory Notes, Rev.* xiii. 13–17.)

The manner in which the pope is ordinarily received at Rome, when he shows himself to the multitude after performing divine service in St. Peter's, is by an elegant writer, himself a zealous Roman Catholic, thus described: "'The immense area and colonnade before the church are lined with troops, and crowded with thousands of spec-

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be vacancies, and sometimes he names one or two only at a time; but commonly he defers the promotion until there be ten or twelve vacancies, or more. Their distinctive dress is scarlet, to signify that they ought to be ready to shed their blood for the faith and church, when the defence and honour of either require it. They wear a scarlet cap and hat: the cap is given to them by the pope if they are at Rome, and is sent to them if they are absent; but the hat is never given but by the pope's own hand. These cardinals form the pope's standing council, or *consistory,* for the management of the public affairs of church and state. They are divided into different congregations for the more easy despatch of business; and some of them have the principal offices in the pontifical court; as that of cardinal vicar, penitentiary, chancellor, chamberlain, prefect of the signature of justice, prefect of memorials, and secretary of state. They have the title given them of *eminence* and *most eminent.*" *Buck's Theological Dictionary,* art. *Pope.* See also *Bower,* in vita *Stephani* III. (vol. ii. pp. 118, 119, *note.*) Also *Mosheim,* cent. xvi., sec. iii., part i., chap. i. § 1.

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tators. All eyes are fixed on the gallery [in the front of the church]; the chant of the choir is heard at a distance; the blaze of numberless torches plays round the columns; and the pontiff appears, elevated on his chair of state, under the middle arch. *Instantly the whole multitude below fall on their faces;* the cannons of St. Angelo give a general discharge, while rising slowly from his throne, he lifts his hands to heaven, stretches forth his arm, and thrice gives his benediction, to the crowd, to the city, and to all mankind: a solemn pause follows, another discharge is heard, the crowd rises, and the pomp gradually disappears.' (Eustace's Classical Tour, ii. 167–171.) Whenever the pontiff appears in public, *all kneel in his sight;* and in private, there are 'greater appearances of splendour in the approach to his person than in an introduction to any other sovereign.'"* (*Cramp's Text-Book of Popery*, chap. xii., *prope finem.*)

Every body has heard of the servile ceremony of *kissing the pope's foot*, when one approaches his person. The practice of kissing the pope's foot "was introduced

* The pope is a person of pomp and parade and show. This was remarked of him as long ago as the pontificate of pope Damasus, who was elected *A. D.* 366. "The heathen [Ammianus] Marcellinus, after telling us, that Damasus and Ursinus aspired with equal ambition to the episcopal chair, adds this famous remark, which I shall set down in his own words: 'I must own,' says he, 'that when I reflect on the pomp attending that dignity, I do not at all wonder, that those, who are fond of show and parade, should scold, quarrel, fight, and strain every nerve to attain it; since they are sure, if they succeed, to be enriched with the offerings of the ladies; to appear no more abroad on foot, but in stately chariots, and gorgeously attired; to keep costly and sumptuous tables; nay, and to surpass the emperors themselves in the splendor and magnificence of their entertainments. But how happy would they be, if, despising the grandeur of the city, which they allege to excuse their luxury, they followed the example of some bishops in the provinces, who, by the temperance and frugality of their diet, the poverty and plainness of their dress, the modesty of their looks fixed on the ground, the purity of their lives, and the regularity of their whole conduct, approve themselves to the eternal God, and all his true worshippers!' Thus Ammianus. And that Damasus was fond of all that pomp, grandeur, and parade, that he led such a voluptuous life, as Ammianus here so justly censures and condemns in the bishops of Rome, is not to be doubted, since Praetextatus, a man of the first quality, honoured with the greatest employments of the empire, and zealously attached to paganism, in conversing familiarly with him, used pleasantly to say, 'Make me bishop of Rome, and I'll immediately turn Christian.'" *Bower's History of the Popes* — P. *Damasus, paulo post initium.*

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pretty early, and Anastasius tells us, that the clergy of Rome having in 827 elected Valentine, the Roman senate and the people declared their approbation and consent by saluting the new pope, and kissing his feet, according to custom. He repeats the same thing in speaking of the election of Leo IV., chosen in 847. At what time this ceremony was first introduced is quite uncertain; but certain it is, that it was yet practised only on occasion of the election of a new pope, and by the Romans only, who elected him; the popes not being arrived, till some ages after, to such a height of pride and presumption as *to require all, who approached them*, excepting crowned heads, and cardinals, whom they equal to crowned heads, *to fall down at their feet, and kiss them.* (*Bower's History of the Popes*—Pope *Conon.*)—"Of all the sovereign pontiffs of *Pagan* Rome, it is very remarkable that Caligula was the first who ever offered his *foot to be kissed* by any who approached him: which raised a general indignation through the city, to see themselves reduced to suffer so great an indignity. Those who endeavoured to excuse it said, that it was not done out of insolence, but vanity; and for the sake of showing his golden slipper, set with jewels. Seneca declaims upon it, in his usual manner, as the last affront to liberty; and the introduction of a Persian slavery into the manners of Rome. Yet this servile act, unworthy either to be imposed or complied with by man, is now the standing ceremonial of *Christian* Rome, and a necessary condition of access to the reigning popes, though derived from no better origin, than the frantic pride of a brutal Pagan tyrant." (*Dr. Middleton's Letter from Rome*, p. 104. Edit. New-York, 1847.)

As a matter of course, such an one as the pope of Rome is not wanting in *titles*, lofty and blasphemous as his pretensions, such as, 'His Holiness;' 'Holy Father;' 'Most holy Father;' 'Universal Bishop;' 'Sovereign of kings and kingdoms;' 'Christ's vicegerent on earth' (*Scott's Notes*, Rev. xiii. 5); "*Dominus Deus noster Papa*—Our Lord God the pope;* *Alter Deus in terrâ*—An-

* "Some have denied that he is a man, as the See of Peter is subject unto him." *Dr. Fulke's Confutation of the Rhemish Testament, Eph.* i. 22.

"The *name* and the works of God have been appropriated to the

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other God upon earth; *Rex regum, dominus dominorum* — King of kings, and lord of lords" (*Bp. Newton's Dissertations on the Prophecies*, Diss. xxii.); "Our most holy lord" (*Bower's History of the Popes* — P. Leo III., *sub init.*); "Vice-god upon Earth, the Monarch of Christendom, and the Supporter of Papal Omnipotence" (*Ibid.* P. *Paul* V.). Perfectly in keeping with such blasphemous titles as these, are their equally blasphemous affirmations, such as the following. "*Idem est dominium Dei et papae* — The same is the dominion of God and the pope. *Papae potestas est major omni potestate creata, extenditque se ad coelestia, terrestria, et infernalia* — The power of the pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. *Papa facit quicquid libet, etiam illicita, et est plus quam Deus* — The pope doeth whatsoever he listeth, even things unlawful, and *is more than God.*" * (*Bp. Newton's Disser-*

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pope, by theologians, canonists, popes, and councils. Gratian, Pithou, Durand, Jacobatius, Musso, Gibert, Gregory, Nicholas, Innocent, the canon law, and the Lateran council have complimented his holiness with the name of deity, or bestowed on him the vicegerency of heaven. Pithou, Gibert, Durand, Jacobatius, Musso, and Gratian, on the authority of the canon law, style the pontiff the Almighty's vicegerent, 'who occupies the place, not of a mere man, but of the true God.' According to Gregory the Second, 'The whole Western Nations reckoned Peter a terrestrial God,' and the Roman pontiff, of course, succeeds to the title and the estate. This blasphemy, Gratian copied into the canon law. 'The emperor Constantine,' says Nicholas the First, 'conferred the appellation of God on the pope, who, therefore, being God, cannot be judged by man.' According to Innocent the Third, 'the pope holds the place of the true God.' The canon law, in the gloss, denominates the Roman hierarch, 'our Lord God.' The canonists, in general, reckon the pope the one God, who hath all power, human and divine, in heaven and in earth. Marcellus in the Lateran council and with its full approbation, called Julius, 'God on earth.' This was the act of a general council, and, therefore, in the popish account, is the decision of infallibility." *Edgar's Variations of Popery*, chap. iv., *sub init.*

* "Such blasphemies are not only allowed, but are even approved, encouraged, rewarded in the writers of the church of Rome; and they are not only the extravagances of private writers, but are the language even of public decretals and acts of councils. So that the pope is evidently the God upon earth: at least there is no one like him, who *exalteth himself above every God;* no one like him, *who sitteth as God in the temple of God, showing himself that he is God.*" *Bp. Newton's Dissertations on the Prophecies*, Diss. xxii.

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tations on the Prophecies, Diss. xxii.) "*Infallible*, superior to councils, *Papa Deus, qui potest omnia, extra jus, supra jus, contra jus.*"* (*Shoberl's Persecutions of Popery*, vol. ii., p. 388.)

Secondly. The Roman Catholics worship *the sacrament of the Eucharist.* Thus, after declaring the dogma of transubstantiation, (*de cultu et veneratione huic sanctissimo Sacrimento exhibenda*) they say: "There is, therefore, no room to doubt, that all the faithful in Christ are bound to venerate *this most holy sacrament, and to render thereto the worship of* LATRIA, WHICH IS DUE TO THE TRUE GOD (*latriae cultum, qui vero Deo debetur.*) according to the custom always observed in the Catholic church. Neither is it to be less adored, because it was instituted by Christ the Lord, as has been stated; for we believe him who is present therein to be the same God of whom the Eternal Father said, when he brought him into the world, 'And let all the angels of God adore him' (Heb. i. 6); before whom the Magi prostrated themselves, adoring; and whom, as scripture testifies, the apostles worshiped in Galilee." (*Decrees and Canons of the Council of Trent*, sess. xiii., chap v.) "Whoever" (say they) "shall affirm, that Christ the only begotten Son of God, is not to be adored in the holy eucharist with the external signs of that worship which is due to God; and therefore that the eucharist is not to be *publicly presented to the people for their adoration:*† and that those who worship the

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* "The God of the Papists is, in fact, the Pope — a truth as easy of demonstration as the simplest proposition in Euclid. Thus,

All men are fallible;
The Pope is not fallible;
Ergo, The Pope is not man.
Again — God alone is infallible;
The Pope is infallible;
Ergo, The Pope is God. Q. E. D." — *Shoberl's Persecutions of Popery*, vol. ii., p. 393.

† "It is well known, that at the elevation of the host in Roman Catholic chapels, all present (excepting Protestants) *kneel down and adore.* Many a semi-Protestant would call this an imposing sight: rightly considered, it is deeply humiliating and affecting — the triumph of superstition over common sense, reason and scriptural piety." *Cramp's Text-Book of Popery*, chap. vii., *vers. finem*, n. 58.

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same are idolaters: LET HIM BE ACCURSED." (*Ibid.* can. 6.)

When, in the administration of the eucharist, the priest has pronounced the consecration prayer over the bread, professing thereby to change it into the real body of the Lord Jesus Christ, immediately this consecrated bread, or host as they call it, in the form of wafers, *is adored by the priest, and by him elevated for the adoration of the people:* and when the consecration prayer is pronounced over the wine in the chalice, *then this also in like manner is elevated and adored, by the priest and the people.* Thus, as these substances of bread and wine remain bread and wine, the same in substance after as before consecration, notwithstanding their professed belief to the contrary, the Roman Catholics, it appears, are accustomed *to worship the bread and wine which in the sacrament they eat and drink.* Such gross idolatry as this seems to be too absurd for even heathenism itself. "As to that celebrated act of Popish idolatry, *the adoration of the host,*" says Dr. Middleton, "I must confess that I cannot find the least resemblance of it in any part of the Pagan worship; and as often as I have been standing by at mass, and seen the whole congregation prostrate on the ground, in the humblest posture of adoring, at the elevation of this consecrated piece of bread, I could not help reflecting on a passage of Tully, where, speaking of the absurdity of the heathen in the choice of their gods: 'But was any man,' says he, 'ever so mad, as to take that which he feeds upon, for a god?' This was an extravagance reserved for Popery alone: and what an old Roman could not but think too gross even for Egyptian idolatry to swallow, is now become the principal part of worship, and the distinguishing article of faith, in the creed of modern Rome."* (*Dr. Middleton's Letter from Rome*, p. 75.)

Such being the idolatrous worship and veneration paid by the Romanists to the Eucharist, we need not wonder at the imposing ceremony with which it is carried by

* Yes, modern Rome, the Roman Catholics of the nineteenth century, have the extravagance to take that which they feed upon for a God: they deify the material substances used in the celebration of the Lord's Supper, worship the sacrament in the forms of the bread and the

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them in solemn procession along the streets to the sick. Instead of setting apart bread and wine as particular occasions may require, their custom is to keep in the sacristy of the church, with reference to the sick, a quantity of their wafers already consecrated; and when the priest goes to administer the sacrament to a sick person, he takes the consecrated wafer along with him.* "In Spain, when a priest carries the consecrated wafer to a dying man, a person with a small bell accompanies him. At the sound of the bell, all who hear it are obliged to fall on their knees, and to remain in that posture till they hear it no longer. 'Its sound' (says a sensible writer) 'operates like magic upon the Spaniards. In the midst of a gay, noisy party, the word, *Sa Majestad* (his Majesty, the same expression being applied both to God and the king) will bring every one upon his knees until the tinkling dies in the distance. Are you at dinner? you must leave the table. In bed? you must, at least, sit up. But the most preposterous effect of this custom is to be seen at the theatres. On the approach of the host to any military guard, the drum beats, the men are drawn out, and as soon as the priest can be seen, they bend the right knee, and invert the firelocks, placing the point of the bayonet on the ground. As an officer's guard is always stationed at

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wine, and, senselessly superstitious enough, to it they offer their prayers, among which are the following:

Wheat of the elect,	Have mercy on us.
Perpetual Sacrifice,	
Clean Oblation,	
Sacred Host,	
Chalice of benediction,	
Most high and adorable Sacrament,	
True Propitiation for the living and the dead,	
Heavenly Antidote against the poison of sin,	
Most wonderful of all Miracles,	
Most august and holy Mystery,	
Unbloody Sacrifice,	
Our Food and our Guest, *etc.*	

Litany of the Blessed Sacrament, St. John's Manual, pp. 1128, 1129.

* "Whoever shall affirm, that it is not lawful to preserve the holy eucharist in the sacristy, but that immediately after consecration it must of necessity be distributed to those who are present; or *that it is not lawful to carry it in procession to the sick*: LET HIM BE ACCURSED." *Council of Trent*, sess. xiii., can. 7.

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the door of a Spanish theatre, I have often laughed in my sleeve at the effect of the *chamade* both upon the actors and the company. *Dios, Dios!* resounds from all parts of the house, and every one falls, that moment, upon his knees. The actors' ranting, or the rattling of the castanets in the *fandango*, is hushed for a few minutes, till the sound of the bell growing fainter and fainter, the amusement is resumed, and the devout performers are once more upon their legs, anxious to make amends for the interruption.' Doblado's Letters from Spain, p. 13." (*Cramp's Text-Book of Popery*, chap. vii., n. 53.)

This idolatry of the Roman Catholics in regard to the eucharist reaches its height in their annual festival called *Corpus Christi*. This festival "was instituted by Urban IV. in 1264, and the institution was confirmed at a general council held at Vienna in 1311.* Its origin is variously related. Some say that a woman named Juliana, residing at Liege, had a vision, 'intimating to her, that it was the will of God, that a peculiar festival should be annually observed in honour of the holy sacrament, or rather of the real presence of Christ's body in that sacred institution,' and that this induced the Pope to institute the feast. Juliana declared, 'that as often as she addressed herself to God or to the saints in prayer, she saw the full moon with a small defect or breach in it; and that having long studied to find out the signification of this strange appearance, she was inwardly informed by the Spirit, that the moon signified the church, and that the defect or breach was the want of an annual festival in honour of the holy sacrament.' Others say that a certain priest was performing mass, who doubted the dogma of the real presence, and that blood flowed from the host which he held in his hands, which of course completed his conviction: this being reported to the Pope, he instituted the festival. (See Mosheim, cent. xiii. part ii. chap. 4, s. 2. Hospinian

* It was also *approved* by the *Council of Trent. Decrees and Canons*, sess. xiii., chap. v.

"Whoever shall affirm — that the eucharist is not to be *honoured with extraordinary festive celebration*, nor *solemnly carried about in processions*, according to the laudable and universal rites and customs of holy church: LET HIM BE ACCURSED." *Ibid.* can. 6.

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de Orig. Fest. Christian. p. 74–78. Regnum Papisticum, p. 153–156.)

"Corpus Christi day is the Thursday after Trinity Sunday. In Roman Catholic countries it is celebrated with much pomp. The host is carried about in solemn procession and devoutly adored; the streets and houses are splendidly decorated; all is joy and festivity. In some instances allegorical representations of truths or events form part of the pageant. A Spanish custom is thus described:—'At a short distance in front of the procession appeared a group of seven gigantic figures, male and female, whose dresses, contrived by the most skilful tailors and milliners of the town, regulated the fashion at Seville for the ensuing season. A strong man being concealed under each of the giants and giantesses, they amused the gaping multitude, at certain intervals, with a very clumsy dance performed to the sound of the pipe and tabor. Next to the Brobdignag dancers, and taking precedence of all, there followed, on a movable stage, the figure of a Hydra encircling a castle, from which, to the great delight of all the children at Seville, a puppet not unlike punch, dressed up in a scarlet jacket trimmed with morrice-bells, used often to start up, and having performed a kind of wild dance, vanished again from view into the body of the monster. The whole of this compound figure bore the name of *Tarasca*, a word of which I do not know either the meaning or the derivation. That these figures were allegorical no one can doubt who has any knowledge of the pageants of the sixteenth and seventeenth centuries. It would be difficult, however, without the help of an obscure tradition, to guess that the giants in periwigs and swords, and their fair partners in caps and petticoats, were emblems of the seven deadly sins.* The Hydra, it should seem, represented heresy, guarding the castle of schism, where folly, symbolized by the strange figure in scarlet, displayed her supreme command. This band of monsters was supposed to be flying in confusion before the triumphant sacrament. Doblado's Letters from Spain, p. 303.

* "*The seven deadly sins*—Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth." *St. John's Manual*, p. 21.

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See also Miss A. Plumtre's 'Residence in France,' vol. ii. p. 220–241." (*Cramp*, chap. vii., n. 52.)

Thirdly. The Roman Catholics worship *departed saints.* "No one" (say they) "should be venerated as a saint, without the license of the pope. Hence he only is properly and strictly taken as a saint, and worthy of veneration, who is duly *canonized* by the pope with an *album*, or who is publicly, solemnly, and canonically enrolled in the number and catalogue of saints, and declared and defined to be a saint, by declared statute, *that he may be esteemed and worshipped as such by all.*" (*Ferraris*, in *Dr. Elliott's Delineation of Roman Catholicism*, book iv., chap. iv.) The *saints* therefore, whom the Roman Catholics worship, (as authorized by the pope,) *publicly* as well as privately,* are such as have been *canonized*, that is, such as have been formally declared by the pope to be saints, as having been enrolled in a catalogue of saints called a *canon.*† The ceremony of canonization follows beatification. "Before a beatified person is canonized, the qualifications of the candidate are strictly examined into, in some consistories held for that purpose; after which one of the consistorial advocates, in the presence of the pope and cardinals, makes the panegyric of the person who is to be proclaimed a saint, and gives a particular detail of his life and miracles; which being done, the holy father decrees his canoniza-

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* "*In private* every one is allowed to honour, worship, and invoke whom they please, provided they have sufficient grounds to believe them in a state of happiness, or in the way to it, that is, in heaven, or in purgatory; for the souls in purgatory may be privately worshipped and invoked; nay, most of the popish divines are now of opinion, that even a canonized saint may be still in purgatory." *Bower's History of the Popes* — P. *Syricius, versus finem*, note.

† "The word *canon* in the middle ages, denoted in general a *register* or a matriculation roll, and in a more limited sense a *list of the saints*; and to *canonize* a person was, to enrol his name in this book or register of the saints." *Mosheim's Ecclesiastical History*, cent. x., part ii., chap. iii. § 4, n. (7).

"The earliest solemn canonization by the popes, of which we have authentic records, is that of *Ulrich* bishop of Augsburg, by *John* xv., A. D. 995. Yet bishops, metropolitans, and provincial councils, were concerned in such acts, for more than a century after this. And it was not till the pontificate of *Alexander* III., A.D. 1160–1181, that the popes claimed the exclusive power of adding new saints to the Calendar." *Ibid.* cent. ix., part ii., chap. iii. § 4, n. (3).

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tion, and appoints the day. — On the day of canonization, the pope officiates in white, and their eminences are dressed in the same colour. St. Peter's church is hung with rich tapestry, upon which the arms of the pope, and of the prince or state requiring the canonization, are embroidered in gold and silver. A great number of lights blaze all round the church, which is crowded with pious souls, who wait with devout impatience till the new saint has made his public entry, as it were, into paradise, that they may offer up their petitions to him without danger of being rejected. — The following maxim with regard to canonization is now observed, though it has not been followed above a century, viz. not to enter into the inquiries prior to canonization till fifty years, at least, after the death of the person to be canonized.* By the ceremony of canonization it appears that this rite of the modern Romans has something in it very like the apotheosis or deification of the ancient Romans, and in all probability takes its rise from it; at least, several ceremonies of the same nature are conspicuous in both."† (*Buck's Theological Dictionary*, art. *Canonization.*)

The names of the canonized saints appear in the *Roman Calendar*, opposite certain days which are appointed for their commemoration, and which consequently are called *holy-days*, or *saints' days*, *feasts* or *festivals*. These saints' days are so numerous as to be almost all the days in the twelve calendar months; and yet, the saints themselves which are worshipped on these appointed days are more numerous still, "as, upon an average, there are not fewer than *five* of these real or imaginary beings to every day of the year!" (*Clarke's Commentary* — Explanation of the Roman Calendar, at the end of the epistle to the *Romans.*) These festivals of the saints are anniversary occasions, on which the saints are worshipped

* "But for just causes, by dispensation from the pope, the case may be examined and decided before, as appears from the decrees of Alexander VII., Clement IX., and Clement XI." *Elliott's Roman Catholicism*, book iv., chap. iv., *paulo post initium.*

† A genuine *Romish* ceremony this, "of *canonization*; which is a curious, costly, and theatrical pomp, unmeet for the simplicity of the Church of Christ, and meet for the bravery of the whore of Babylon." *Fulke's Confutation of the Rhemish Testament, Matt.* ii. 16.

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with more than ordinary solemnity. Of course much time is consumed in the business. But how much better it would be for the people to be at their work, excepting only on Lord's day, than to be in attendance on the superstitious ceremonies of these so-called *holy-days!* Their giving up their time to attend on so many saints' days, is one cause of the poverty that so extensively prevails among the peasantry in Roman Catholic countries. "'Of all the religious grievances of which the French peasantry and labouring classes now complain, as falling the heaviest, the necessity they are under of attending mass on working days, and the strict observance imposed on them by the *maires*, or magistrates, of many of the communes, to religiously observe all feasts and festivals, and even certain hours, on particular days dedicated to particular saints, on pain of a heavy penalty, is the most oppressive. These agents for the revived claims of the long-forgotten legion of saints frequently levy their fines, without mercy, on the profane, but industrious peasant who takes up his spade during the vigil of St. Didymus, or who plies the wheel on the feast of St. Catharine.' (Lady Morgan's France, i. p. 103.) —'Bavaria is one of the most backward countries of Germany, in regard to every kind of improvement. A bigoted and ignorant priesthood, not content with possessing a valuable portion of the lands of the country, have insisted on the expulsion of the Protestants, and on the strict observance of the endless holidays and absurd usages which impede the progress of industry among their followers. Hence a general habit of indolence and miserable backwardness in all arts, and especially in agriculture; and in point of learning a complete contrast to the north of Germany.' Loudon's Encyclopaedia of Agriculture, p. 96." (*Cramp's Text-Book of Popery*, chap. xvii., n. 64.).

That all the *persons* whom the Roman Catholics have canonized, or whose names have a place in their calendar, were genuine saints, is more than every body will believe: and that all the *names* they have used for canonized saints were the genuine names of professed Christians, is a proposition no more to be believed than the former.* "In their

* Examine their own martyrology. "The Roman martyrology contains the names of such saints as may be publicly worshipped, and of

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stories of their saints," says Dr. Middleton, "I have observed the names of Quirinus, Romula and Redempta, Concordia, Nympha, Mercurius; which, though they may, for any thing that I know, have been the genuine names of Christian martyrs, yet cannot but give occasion to suspect, that some of them at least have been formed out of a corruption of the old names; and that the adding of a modern termination, or Italianizing the old name of a deity, has given existence to some of their present saints. — Thus the corruption of the word *Soracte* (the old name of a mountain mentioned by Horace in sight of Rome) has, according to Mr. Addison, added one saint to the Roman calendar; being now softened, because it begins with an S, into *St. Oraste;* in whose honour a monastery is founded on the place: a change very natural, if we consider that the title of saint is never written by the Italians at length, but expressed commonly by the single letter S., as *S. Oracte:* and thus this holy mountain stands now under the protection of a patron, whose being and power is just as imaginary, as that of its old guardian Apollo:

Sancti custos Soractis Apollo. *Virg. Æn.* ix.
'Apollo the guardian of sacred Soracte.'

"No suspicion of this kind will appear extravagant to those who are at all acquainted with the history of Popery; which abounds with instances of the grossest forgeries both of saints and relics, which, to the scandal of many

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the places where they died, with a succinct account of the most remarkable feats which they are supposed to have performed. When learning began to revive, many gross mistakes were discovered in the Roman, as well as in the other martyrologies, some being placed among the saints, and consequently worshipped as saints, who had been notorious sinners; and others daily invoked, who had never existed. That the church therefore might be no longer misled in her worship, Gregory XIII. thought it necessary to interpose his infallible authority; and, having, accordingly, ordered Baronius to revise and correct the Roman martyrology, he confirmed, by a special bull, dated the 14th of January, 1584, all the emendations, additions, corrections, &c. which Baronius had been pleased to make, threatening with the indignation of the Almighty God, and of his apostles, St. Peter and St. Paul, all who should presume to make any further alterations. And yet many alterations have been made since Gregory's time; and that many more might and ought to be made, has been sufficiently shown by many protestant, and some Roman Catholic, divines." *Bower's History of the Popes* — P. *Syricius, versus finem,* note.

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even among themselves, have been imposed for genuine on the poor ignorant people. It is certain, that in the earlier ages of Christianity, the Christians often made free with the sepulchral stones of heathen monuments, which being ready cut to their hands, they converted to their own use; and turning downwards the side on which the old epitaph was engraved, used either to inscribe a new one on the other side, or leave it perhaps without any inscription at all, as they are often found in the catacombs of Rome. Now this one custom has frequently been the occasion of ascribing martyrdom and saintship to persons and names of mere Pagans. Mabillon gives a remarkable instance of it in an old stone, found on the grave of a Christian, with this inscription:

D. M.
IVLIA EVODIA
FILIA FECIT
MATRI.*

And because, in the same grave, there was found likewise a glass vial, or lachrymatory vessel, tinged with a reddish colour, which they call blood, and look upon as a certain proof of martyrdom, this *Julia Evodia*, though undoubtedly a heathen, was presently adopted both for saint and martyr, on the authority of an inscription, that appears evidently to have been one of those above mentioned, and borrowed from a heathen sepulchre. But whatever the party there buried might have been, whether heathen or Christian, it is certain, however, that it could not be Evodia herself, but her mother only, whose name is not there signified.

"The same author mentions some original papers, which he found in the Barbarine library, giving a pleasant account of a negotiation between the Spaniards and pope Urban the eighth, in relation to this very subject. The Spaniards, it seems, have a saint, held in great reverence in some parts of Spain, called *Viar;* for the farther encouragement of whose worship they solicited the Pope to grant some special indulgences to his altars; and upon the Pope's desiring to be better acquainted first with his

* *Translation.* — D. M. (*Diis Manibus.*) To the Manes. Julia Evodia, the daughter, caused this stone to be erected to her mother.

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character, and the proofs which they had of his saintship, they produced a stone with these antique letters, S. VIAR., which the antiquaries readily saw to be a small fragment of some old Roman inscription in memory of one who had been *PraefectuS VIARum*, or overseer of the highways." (*Dr. Middleton's Letter from Rome*, pp. 67–70.)

As to the *manner* in which the Roman Catholics worship their saints, I observe

1. That they are accustomed to *celebrate masses in honour of them*, and *in order to obtain their intercession with God*. "Whoever" (say they) "shall affirm, that to celebrate masses *in honour of the saints, and in order to obtain their intercession with God*, according to the intention of the church, is an imposture: LET HIM BE ACCURSED." (*Council of Trent*, sess. xxii., can. 5.) — The following is a specimen of their prayers, in celebrating these masses: "Receive O holy Trinity, this oblation which we offer to thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and *in honour of blessed Mary ever Virgin,* and blessed John Baptist, and the holy apostles Peter and Paul, and of these, and all the saints:* that it may be to *their honour* and our salvation: and may they vouchsafe *to intercede for us in heaven*, whose memory we celebrate on earth. Through the same Christ our Lord. Amen." (*Missal for the Use of the Laity: Ordinary of the Mass.*) The "oblation" here, you must observe, is Christ himself. Christ himself *offered in honour of the saints! in order to obtain their intercession with God!* Is not this setting the servant above the Master? Is it less than blasphemy?

2. They are accustomed to use prayers in which the saints are represented as *intercessors*, *advocates*, or *mediators;* in which *their intercessions are asked;* and in

* "Ever Virgin." Roman Catholics hold the *perpetual virginity* of Mary, that is, that she was a virgin after, as well as before the birth of Jesus. "The virginity of Mary, previously to the birth of Christ, is an article of the utmost consequence to the Christian system; and therefore it is an article of faith: her *perpetual* virginity is of no consequence; and the learned labour spent to prove it has produced a mere castle in the air. The thing is *possible;* but it never has been, and never can be *proved*." *Clarke's Commentary, Matt.* i. 25.

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which they are thus invoked *with manifest reliance on their merits.** The following are instances of these prayers. "O God, for whose Church the glorious bishop Thomas fell by the swords of the impious: grant, we beseech thee, that *all who implore his assistance* may obtain a salutary effect of their petition." — "Sanctify, O Lord, the offerings consecrated to thee; and *by the intercession of blessed Thomas*, thy martyr and bishop, appeased by the same, look down favourably upon us." — "May this communion, O Lord, purify us from crime: and *by the intercession of blessed Thomas*, thy martyr and bishop, make us partakers of a heavenly remedy."† (*Missal for*

* "The holy council commands all bishops, and others who have the care and charge of teaching, that they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints; teaching them that the saints, who reign together with Christ, offer their prayers to God for men — that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked — or who affirm that they do not pray for men, or that to beseech them to pray for us is idolatry, or that it is contrary to the word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and men, or that it is foolish to supplicate, verbally or mentally, those who reign in heaven." *Council of Trent*, sess. XXV.

† The *Thomas* mentioned in these three prayers, is *Thomas à Berket*. *Thomas à Becket*, archbishop of Canterbury, was assassinated in his own cathedral, where he was assisting at Vespers, or evening prayers. The cause of such a shocking deed, was his exceedingly obstinate conduct in relation to his sovereign, king *Henry* II.; "a conduct not only inconsistent with, but diametrically opposite to that subjection to the higher powers which is so much recommended to all in Holy Writ. The haughty prelate, possessed with a notion of the sacerdotal and archiepiscopal dignity, had, it seems, nothing less in view, than to share the sovereignty with his sovereign, and to make himself, under his lord the pope, as absolute a monarch over the clergy of all ranks and degrees, as the king was over the laity. Had he shed his blood in the cause of God and religion, the resolution, courage, and resignation with which he suffered, would entitle him to a place among the most illustrious martyrs. But as he laid down, or rather threw away, his life to maintain the papal usurpations, in direct opposition to the laws of his country, and his duty as a subject, he ought rather to be looked upon as a traitor and rebel than a martyr, the title with which Rome, in whose service he died, has honoured and distinguished him; for it is not what a man suffers, but the cause, in which he suffers, that makes him a martyr — *non martyrem facit paena, sed causa.*" *Bower's History of the Popes* — P. *Alexander* III., *post med.*

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the Use of the Laity, pp. 75, 77. Edit. London, MDCCCLIII.) — "Sanctify, O Lord, the offerings devoted to thee; and *by the intercession of thy blessed martyr Saturninus*, be appeased by these same, and look down upon us." — "We suppliantly beseech thy majesty, O Lord, that as blessed Andrew the apostle was both a preacher and ruler of thy Church, so he may be with thee *a perpetual intercessor for us*." — "We beseech thee, O Lord, that the holy prayer of the blessed apostle Andrew may render our sacrifice pleasing to thee; that it may be accepted *by his merits*, in whose honour it is solemnly offered." — "O God, who didst adorn the blessed Bishop Nicholas with innumerable miracles, grant, we beseech thee, that, *by his merits and prayers*, we may be delivered from the flames of hell." — "Hear, O Lord, our prayers; and, *appeased by the intercession* of blessed Damasus thy confessor and bishop, grant us pardon and peace." — "Come to our assistance, O merciful God, and, the blessed apostle Thomas *interceding for us*, mercifully preserve thy gifts bestowed upon us." — "We beseech thee, O Lord, that *the intercession* of the blessed abbot Maurus may commend us to thee; that what we cannot obtain by our own merits, we may by his patronage." — "Mercifully hear the prayers of thy people, O Lord, we beseech thee, that we may be helped *by the merits* of blessed Marcellus, thy martyr and bishop, in whose martyrdom we rejoice." — "O God, who, conferring the keys of the kingdom of heaven, didst deliver to thy blessed apostle Peter the sacerdotal power of binding and loosing, grant that *by the help of his intercession* we may be delivered from the chains of our sins." — "O God, who didst cause the soul of the blessed Virgin Scholastica to enter heaven in the form of a dove, to shew the way of innocence, grant us, *by her prayers and merits*, to live so innocently, that we may deserve to arrive at eternal joys." — "Grant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed Valentine, thy martyr, may be delivered *by his intercession* from all threatening evils." — "O God, who didst vouchsafe to send blessed Patrick, confessor and bishop, to preach thy glory to the gentiles, grant, *through his merits and intercession*, that what thou commandest us to do, we may be enabled to accomplish by thy mercy." (*Ibid.* pp. 491–556.)

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It is easy to see that, by all such prayers as these, (which among the Roman Catholics, in all their liturgical books, are exceedingly numerous,) the mediatorial character of our Lord Jesus Christ is grossly invaded.

3. They are accustomed to *confess their sins to the saints* as well as to God, and to *offer prayers to the saints directly*. An instance of this sort of confession and prayer is — "the *Confiteor*." "*I confess* to Almighty God, to blessed *Mary* ever virgin, to blessed *Michael the archangel*, to blessed *John the baptist*, to the holy apostles *Peter and Paul, and to all the saints*, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault: therefore *I beseech* the blessed *Mary* ever virgin, the blessed *Michael the archangel*, the blessed *John the baptist*, the holy apostles *Peter and Paul, and all the saints*, to pray to the Lord our God for me.

"May the Almighty God have mercy on me, and forgive me my sins, and bring me to life everlasting. *Amen.*

"May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*" (*Garden of the soul*, p. 45.)

In this form of confession and prayer, solemn *confession of sin in general* is made *equally to God, to an angel,* and to the saints;* to the two last with no Scriptural authority,

* The Roman Catholics worship *angels* withal. See "Devotions to the Holy Angels." *St. John's Manual*, pp. 900–905. "Litany of the Holy Angels." *Ibid.* pp. 1139–1141. And, "Litany of the Holy Angel Guardian." *Ibid.* 1142. But how plainly disapproved of in the Scriptures, is the worship of angels! "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, *See thou do it not:* for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship God.*" *Rev.* xxii. 8, 9. "The worship of creatures, or demons, under the names of saints and angels, forms the most prominent part of that corruption of Christianity by idolatry, which has extended its baleful influence through so many populous nations, and continued during so many revolving ages; and against which the apostle was, in this book, required to bear a most decided prophetical testimony. (Note, 1 *Tim.* iv. 1–5.) Now, nothing could give more energy to this protest, than the repeated injunction laid on him, not to pay any homage at all resembling adoration, to a most glorious benevolent angel, when visibly present, and acting the part of an instructor to him. Surely then, no *invisible*, and (as far as we can know) *absent creatures*, can be worshipped, without giving to them the

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any more than there is for the *prayer*, so far as it is directed *to the angels and the saints only.*

Of other prayers offered directly to the saints, the following are examples. "*Per te Thoma post levae munera amplexetur nos Dei dextera.* 'By thee, Thomas,* after the gifts of the left hand, let the right hand of God embrace us, lest the enemy, the world, or the works of the flesh do carry us away captive to hell.' Again: 'O Thomas reach thy help unto us, rule them that stand, lift up them that lie, correct our manners, acts, and life, and direct us into the way of peace.' Moreover in a prayer to Osmund: 'Thou confessor of our Lord, help the people with thy prayers, that being void of vices, they may be associate with thee, and whom thou findest preventing thy solemnities, thou teacher of people cause that they may accompany thee.' To Anne. 'Thou that wast happy, being conceived with such a virgin, make us in the last hour to die without sin.' Again, 'Anne, thou healthful mother, make as to live to Christ.' To Catharine, 'Hail virgin worthy of God, hail sweet and gentle virgin, obtain for us the joys, which thou dost possess with glory.'" (*Dr. Fulke's Confutation of the Rhemish Testament, John*, xvi. 23.)

"*A Commemoration of the Blessed Virgin Mary.*—O holy Mary, succor the miserable, help the faint-hearted, comfort the afflicted; pray for the people; intercede for the clergy; make supplication for the devout female sex: Let all experience thy help, who celebrate thy holy commemoration.

"*V.* Pray for us, O holy mother of God;

"*R.* That we may be made worthy of the promises of Christ." (*Garden of the Soul*, p. 153.)

"*Salve Regina.*—Hail, holy Queen, Mother of Mercy, our life, our sweetness and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears: turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile ended, show unto us the bless-

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glory which belongs exclusively to JEHOVAH." *Scott's Notes, Rev.* xix. 9, 10, *in fine.*

* Thomas à Becket.

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ed fruit of thy womb, Jesus! O most clement, most pious, and most sweet Virgin Mary.

"*V.* Pray for us, holy Mother of God.

"*R.* That we may be made worthy of the promises of Christ." (*Ibid.* pp. 299, 300.)

To the same, *viz.* the *Virgin Mary.* — "We fly to thy patronage, O holy Mother of God,* despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin." (*Ibid.* p. 288.)

All such prayers as these, with the like of which all Roman Catholic books of devotion abound, how entirely uncountenanced are they in the word of God! There is no Scriptural authority for praying to departed saints.†

4. They are accustomed to *ascribe praise directly to the saints*, along with expressions of praise to God.

"The following quotation from the Roman Breviary, thirty-third page of the vernal part, will furnish a suitable example:

'To those who recite devoutly the following prayer after the office, Pope Leo X. hath granted pardon for those defects and faults arising from human weakness in reading the office.

'*Eternal praise, honour, virtue, and glory from every creature*, to the holy and undivided Trinity, to the humanity

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* It was in the fifth century, when erroneous opinions and practices were fast coming into the church, that the title of "*mother of God*" began to be commonly given to the virgin *Mary;* a blasphemous title, which occasioned a famous dispute "between Nestorius, bishop of Constantinople, and St. Cyril, bishop of Alexandria, which rent the whole church into two opposite and irreconcilable factions." *Bower's History of the Popes* — P. *Celestine, paulo ante med.*

"The emperor [Constantine Copronymus] one day said to the patriarch of Constantinople, 'What harm would there be in terming the Virgin Mary *Mother of Christ?*' 'God preserve you,' (answered the patriarch,) 'from entertaining such a thought. Do you not see how Nestorius is anathematized by the whole church for using similar language?'—'I only asked for my own information,' (said the emperor,) 'let it go no further.'" *Jones' History of the Christian Church*, chap. iii., sect. v., p. 228, note. Edit. Albany, 1824.

† There is indeed one solitary instance mentioned in Scripture, of a prayer offered to a departed saint: but it was the prayer of one, "a certain rich man," who had lived out his probation on earth, whose soul was in hell, whence, under the pressure of his torments, he cried for mercy to the patriarch *Abraham* — but *cried in vain.* See the particulars, *Luke* xvi. 19–31.

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of our crucified Lord Jesus Christ, *to the most blessed and glorious integrity of the fruitful Mary* always virgin, *and to all the saints;* and may we receive remission of all our sins for ever. *Amen.*'" (*Dr. Elliot's Delineation of Roman Catholicism*, book iv., chap. iv., *vers. fin.*)

Solemn praise is here, by the offerers of it, very devoutly divided between *Divinity* and *humanity;* between *God and the saints.* Oh! how deceived are they who think that the great Creator God can be pleased with such praise as this, distributed to him and his creatures, to be shared between them!

In the worship rendered to the saints, the name of the *Virgin Mary*, you perceive, is most prominent. Here, *viz.* in the Virgin Mary, creature-worship reaches its utmost height. "The devout Roman Catholic pays her the most extravagant honour and veneration. In all devotions she has a share. 'The *Ave Maria* accompanies the *Pater Noster.* 'Evening, morning, and at noon,' said the Psalmist, 'will I pray unto thee, and cry aloud:' the pious Roman Catholic transfers these services to the Virgin. In tender childhood he is taught to cherish for her the profoundest reverence and the highest affection: throughout life she is the object of his daily regard; and in the hour of death, he is taught to place reliance on her mercy. To the ignorant devotee she is more than Christ, than God; he believes that she can command her Son, that to her intercession nothing can be denied, and that to her power all things are possible." (*Cramp's Text-Book of Popery*, chap. xv.) She is worshipped under innumerable appellations, many of which are absolutely blasphemous.* (See — "Litany of the Blessed Virgin Mary, commonly called 'The Litany of Loretto.'" *St. John's Manual*, pp. 79–82. "Devotions to the Blessed Virgin." *Ibid.* pp. 769–899. "Litany of the Sacred Heart of Mary." "Litany of the Immaculate Conception." "Litany of the Holy Name of Mary." "Litany of our Lady of Prompt Succor." "Litany of our Lady of Sorrows." *Ibid.* pp. 1132

* "What dishonour do those do to this holy woman, who give her names and characters which her pure soul would abhor; and which properly belong to GOD *her Saviour!* By her votaries she is addressed as *Queen of Heaven, Mother of God,* &c., titles both absurd and blasphemous." *Clarke's Commentary, Luke* i. 48.

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–1138.) "It was even proposed at one of the councils that she should be declared *the fourth person of the Godhead.*" (*Shobert's Persecutions of Popery*, vol. i., p. 35.) No less than five solemn festivals are annually observed to her honour: her Conception, December 8th; her Nativity, September 8th; Annunciation, March 25th; Purification, February 2d; Assumption, August 15th.* The festival of her *Conception* was established on the supposition of her having been conceived and born *immaculate*, that is, *without original sin.*† The council of Trent, in treating

* "In several churches of France [in the time of 'the dark ages'], they celebrated *a festival in commemoration of the Virgin Mary's flight into Egypt.* It was called the *Feast of the Ass.* A young girl richly dressed, with a child in her arms, was set upon an ass superbly caparisoned. The ass was led to the altar in solemn procession. High mass was said with great pomp. The ass was taught to kneel at proper places; a hymn no less childish than impious was sung in his praise: and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, *brayed three times like an ass;* and the people, instead of the usual response, 'We bless the Lord,' *brayed* three times in the same manner. Du Cange voc. *Festum*, vol. iii. p. 424. This ridiculous ceremony was not, like the festival of fools, and some other pageants of those ages, a mere farcical entertainment exhibited in a church, and mingled, as was then the custom, with an imitation of some religious rites; it was *an act of devotion* performed by the ministers of religion, and *by the authority of the Church.* However, as this practice did not prevail universally in the Catholic church, its absurdity contributed at last to abolish it." *Dr. Robertson's History of Charles* V., vol. i. pp. 194, 195. Ed. Philadelphia, 1812.

† The following is one of the hymns in the "*Little Office of the Immaculate Conception.*"

Hail, Virgin most wise!
Hail, Deity's shrine!
With seven fair pillars,
And table divine!

Preserved from the guilt
Which hath come on us all!
Exempt, in the womb,
From the taint of the fall!

O new star of Jacob!
Of Angels the Queen!
O gate of the Saints!
O mother of men!

O terrible as
The embattled array!
Be thou of the faithful
The refuge and stay.

St. John's Manual, p. 865.

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of original sin, sess. 5th, decreed in favour of the immaculate conception of the Virgin Mary;* a dogma not only utterly destitute of any Scriptural evidence, but plainly contradictory to the assertions of the sacred writers respecting the universal depravity of mankind. The festival of her *Nativity* is in memory of her birth. The festival of the *Annunciation*, otherwise called *Lady-Day*, is in commemoration of the announcement made to the virgin by the angel Gabriel that she was destined to become the mother of Jesus, the Messiah. The festival of the *Purification* is in remembrance of her purification in the temple at Jerusalem, forty days after the birth of Jesus, according to the law of Moses, *Lev.* xii. This "feast of the purification of the Virgin Mary, commonly known by the name of *candlemas*, because candles were blessed, as is still practiced in the church of Rome, at the mass of that day,† is thought by some to have been introduced in the room of the *lupercalia*,‡ which were kept on the same day. It is true there is no conformity between

* The immaculate conception was not, however, authoritatively *defined and settled* "as an article of faith until Dec. 8, 1854. The formal statement of the doctrine is found in the constitution of Pope Pius IX., *Ineffabilis Deus*. The words of the decree are as follows: 'We define the doctrine which holds the most blessed Virgin Mary in the first instant of her conception to have been preserved free from all stain of original sin, by the singular grace and privilege of Almighty God and through the merits of Jesus Christ the Saviour of the human race, to be a doctrine revealed by God, and therefore to be firmly and constantly held by all the faithful.'" *New American Cyclopaedia*, art. *Immaculate Conception*.

† "The candles, that are blessed on candlemas day, are thought to be a sure protection against thunder and lightning, and therefore are lighted by timorous persons in stormy weather. But their chief virtue is to frighten the devils, and drive them away; and for this reason they are kept burning in the hands of dying persons, so long as they can hold them, and by their beds, from the time they begin to be in agony, till they expire; none of the spirits of darkness daring to appear where they give light. To this practice the Italian proverb, '*ridotto alla candela*, reduced to the candle,' owes its rise; and is used to express the greatest distress a man can be reduced to."

‡ "One of the most ancient Roman festivals, which was celebrated every year in honour of Lupercus, the god of fertility. The festival was held on the 15th of February, in the Lupercal, where Romulus and Remus were said to have been nurtured by the she-wolf; the place contained an altar and a grove sacred to the god Lupercus." *Dr. Smith's Dictionary of Greek and Roman Antiquities*, art. *Lupercalia*, where see the ceremonies described.

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the ceremonies of the two festivals, as some have observed. But it is likewise true, that though the heathenish rites were, generally speaking, retained almost entire in the Christian feasts, and only sanctified by a change of the object, as the statutes were by a change of name; yet sometimes it happened, that, in the room of the pagan, a Christian superstition was introduced, entirely different from the pagan; the people only wanting to riot and revel, no matter in honour of whom, or with what ceremonies, as their pagan ancestors had done, and at the same stated times and seasons of the year." (*Bower's History of the Popes*—P. *Gelasius.*) The festival of the *Assumption* is in commemoration of the Virgin's having been *assumed*, as the Romanists believe, soul and body into Heaven. "The assumption of the Virgin Mary, in soul and body, into heaven, was never heard of till the eighth century, abbot Authpertus, who died in 778, being the first who spoke of it, and used the word assumption: and from his words it appears, that, in his time, some believed that she was assumed in her body, and some that she was assumed out of it, '*sive in corpore*,' says he, '*sive extra corpus assumptam super coelos credamus.*' However, that she was assumed in soul and body into heaven is now generally believed in the church of Rome; and woe to the man who should assert the contrary in Spain or in Italy, though it has not the least foundation in the sacred writings, in those of the fathers of the first eight centuries, or in history. The reader will find in Pellart, who wrote in the fifteenth century, and dedicated his book to pope Sixtus IV., a very particular and curious account of the death of the virgin Mary, at which assisted all the apostles, conveyed on white clouds to her house from the different corners of the earth; of her resurrection, and her assumption into heaven in soul and body. As she was thus assumed, we have no relics of her besides her milk; but of that there is such a quantity, as sufficiently supplies the want of all other relics." (*Bower*—Pope *Nicholas, post med.*)

5. They *burn incense to the saints.* Says Dr. Middleton, writing from Rome: "The very first thing that a stranger must necessarily take notice of, as soon as he enters their churches, is the use of incense or perfumes in their religious offices. The first step which he takes with-

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in the door, will be sure to make him sensible of it, by the offence that he will immediately receive from the smell, as well as smoke of this incense, with which the whole church continues filled for some time after every solemn service; a custom received directly from Paganism, and which presently called to my mind the old descriptions of the heathen temples and altars, which are seldom or never mentioned by the ancients without the epithet of perfumed or incensed.*

"In some of their principal churches, where you have before you, in one view, a great number of altars, and all of them smoking at once with streams of incense, how natural is it to imagine one's self transported into the temple of some heathen deity, or that of the Paphian Venus described by Virgil!

— Ubi templum illi, centumque Sabaeo
Thure calent arae, sertisque recentibus halant. — Aen. i. 417.
'Her hundred altars there with garlands crown'd,
And richest incense smoking, breathe around
Sweet odors,' &c.

"Under the pagan emperors, the use of incense for any purpose of religion was thought so contrary to the obligations of Christianity, that, in their persecutions, the very method of trying and convicting a Christian was by requiring him only to throw the least grain of it into the censer or on the altar.† Under the Christian emperors, on the other hand, it was looked upon as a rite so peculiarly heathenish, that the very places or houses, where it could be proved to have been done, were by a law of Theodosius confiscated to the government. — In the old bass-reliefs, or pieces of sculpture, where any heathen sacrifice is represented, we never fail to observe a boy in

* 'Saepe Jovem vidi, cum jam sua mittere vellet,
Fulmina, thure dato sustinuisse manum. — *Ovid.*'
'Thuricremis cùm dona imponeret aris. — *Virg. Aen.* iv. ver. 453.'

† 'Maximus dixit: Thure tantum Deos, Nicander, honorato. Nicander dixit: Quomodo potest homo Christianus lapides et ligna colere, Deo relicto immortali? &c. — *Vid. Act. Martyr. Nicandri*, &c., *apud Mabill. Iter. Ital.* T. i. par. ii. p. 247.'
'Adeo ut Christianos verè sacrificare crederent, ubi summis digitis paululum thuris injecissent acerram, &c. — *Vid. Durant. de Ritib.* L. i. c. 9.'

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sacred habit, which was always white, attending on the priest, with a little chest or box in his hands, in which this incense was kept for the use of the altar. * And in the same manner still in the church of Rome, there is always a boy in surplice, waiting on the priest at the altar with the sacred utensils, and among the rest, the *Thuribulum* or vessel of incense, which the priest, with many ridiculous motions and crossings, waves several times, as it is smoking around and over the altar in different parts of the service." (*Middleton's Letter from Rome*, pp. 43–45.)

How different then, from the worship of the primitive Christians, in respect to the use of incense, is the practice of the Roman Catholics! with their altars erected, some to God, some to their saints! on which incense is offered, as to God, so likewise to their saints! as it anciently was among the pagans to their false deities, which in fact these Romish saints are made in some respects very much to resemble. And, consequently, "when Jeremiah rebukes the people of Judah for burning incense to the *queen of heaven* (*Jerem.* xliv. 17), one can hardly help imagining, that he is prophetically pointing out the worship now paid [by the Roman Catholics] to the *Virgin;* to whom they actually burn incense at this day under that very title." † (*Middleton's Letter from Rome*, pp. 118, 119.)

* 'Da mihi Thura, puer, pingues facientia flammas. — *Ovid.*'

† Vid. Offic. Beatae Virg. Salve Regina; Ave Regina coelorum; Domina Angelorum, &c. The following is the *Ave Regina coelorum.*

Ave, *Regina coelorum!*
Ave, domina angelorum!
Salve, radix, salve, porta,
Ex qua mundo Lux est orta.

Gaude, Virgo gloriosa,
Super omnes speciosa.
Valde, O valde decora!
Et pro nobis Christum exora.

(*The same in English.*)
Hail, O *Queen of Heaven* enthroned!
Hail, by angels mistress owned!
Root of Jesse! Gate of morn!
Whence the world's true Light was born.

Glorious Virgin, joy to thee,
Loveliest whom in heaven they see;
Fairest thou where all are fair!
Plead with Christ our sins to spare. — *St. John's Manual*, pp. 814, 815.

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6. They *make vows and votive offerings to the saints.* Vows constituted one of the chief parts of the worship of the ancient Romans in their pagan state. When at any time they were sick, or otherwise in circumstances of distress or of danger, they were accustomed to make vows to their deities; to whom, when they had obtained the desired relief, they made their offerings, which were hung up in their temples (See *Adam's Roman Antiquities — Places and Rites of sacred Things*, p. 343, *et seq.*): and just so the Roman Catholics, upon similar occasions, make their vows — not to God only, but to their saints also; to whom, if their wishes are realized, they present offerings, which are hung up in their churches all around their altars.

This presenting of gifts or offerings in consequence of vows made, was "a practice so common among the heathen, that no one custom of antiquity is so frequently mentioned by all their writers; and many of their original *donaria*, or votive offerings, are preserved to this day, in the cabinets of the curious, viz. images of metal, stone or clay, as well as legs, arms, and other parts of the body, which had formerly been hung up in their temples, in testimony of some divine favour or cure effected by their tutelar deity in that particular member (Vid. Montfauc. Antiquit. T. ii. Par. i. L. iv. c. 4, 5, 6): but the most common of all offerings were pictures, representing the history of the miraculous cure or deliverance, vouchsafed upon the vow of the donor.

> Nunc, dea, nunc succurre mihi; nam posse mederi
> Picta docet templis multa tabella tuis. *Tibul. El.* i. 3.
>
> 'Now, goddess, help, for thou canst help bestow,
> As all these *pictures* round thy altars show.'

"The temples of Aesculapius were more especially rich in these offerings, which Livy says, were 'the price and pay for the cures that he had wrought for the sick:' where they used always to hang up, and expose to common view, in tables of brass or marble, a catalogue of all the miraculous cures which he had performed for his voteries: a remarkable fragment of one of these tables is still remaining and published in Gruter's Collections, having been found in the ruins of a temple of that god in the island of the Tiber at Rome; upon which the learned

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Montfaucon made this reflection: that 'in it are either seen the wiles of the devil, to deceive the credulous; or else *the tricks of Pagan priests, suborning men to counterfeit diseases and miraculous cures*' (Montfauc. Antiq. T. ii. P. i. L. iv. c. 6). Now this piece of superstition, had been found of old so beneficial to the priesthood, that it could not fail of being taken into the scheme of the Romish worship: where it reigns at this day in as full height and vigor, as in the ages of Pagan idolatry; and in so gross a manner as to give scandal and offence even to some of their own communion. Polydore Virgil, after having described this practice of the ancients, 'in the same manner,' says he, 'do we now offer up in our churches little images of wax; and as oft as any part of the body is hurt, as the hand or foot, &c., we presently make a vow to God, or one of his saints, to whom upon our recovery we make an offering of that hand or foot in wax: which custom is now come to that extravagance, that we do the same thing for our cattle, which we do for ourselves, and make offerings on account of our oxen, horses, sheep; where a scrupulous man will question whether in this we imitate the religion or the superstition* of our ancestors.' (Polydore Virgil de Inv. Rer. L. v. i.)

"'The altar of St. Phillip Neri,' says Baronius, 'shines with votive pictures and images, the proofs of as many miracles; receiving every day the additional lustre of fresh offerings from those, who have been favoured with fresh benefits.' (Baronius's Annals i. An. 57.)

"There is commonly so great a number of these offer-

* Well may they suspect themselves of superstition. "Their constant method of recurring to different saints in their different exigencies, is nothing else, as many writers have observed, but an exact copy of the Pagan superstition, grounded on a popular belief, that their saints, like the old demons, have each their distinct provinces, or praefectures, assigned to them; some over particular countries, cities, societies, and even the different trades of men; others over the several diseases of the body, or the mind; others over the winds, the rain, and various fruits of the earth (Orig. con. Cels. 8, p. 339). So that God's rebuke to the apostatizing Jews, is full as applicable to the papists, for committing whoredoms with their idols, and saying, 'I will go after my lovers, who give me my bread and my water, my wool and my flax, mine oil and my drink — for they did not know that I gave them their corn, and wine, and oil, and multiplied their silver and gold which they prepared for Baal. Hosea ii. 5, 8.'" *Middleton's Letter from Rome*, pp. 139, 140.

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ings hanging up in their churches, that, instead of adding any beauty, they often give offence, by covering or obstructing the sight of something more valuable and ornamental; which we find to have been the case likewise in the old heathen temples; where the priests were obliged sometimes to take them down, for the obstruction which they gave to the beauty of a fine pillar or altar. For they consist chiefly, as has been said, of arms and legs, and little figures of wood or wax, but especially of pieces of board painted, and sometimes indeed fine pictures, describing the manner of the deliverance obtained by the miraculous interposition of the saint invoked: of which offerings, the blessed Virgin is so sure always to carry off the greatest share, that it may be truly said of her, what Juvenal says of the goddess Isis, whose religion was at that time in the greatest vogue at Rome, that the painters get their livelihood out of her.

Pictores quis nescit ab Iside pasci. *Juvenal.*

'As once to Isis, now it may be said,
That painters to the Virgin owe their bread.'

"But the gifts and offerings of the kind that I have been speaking of, are the fruits only of vulgar zeal, and the presents of inferior people; whilst princes and great persons, as it used to be of old, frequently make offerings of large vessels, lamps, and even statues of massy silver or gold; with diamonds, and all sorts of precious stones of incredible value; so that *the church of Loretto* is now become a proverb for its riches of this sort, just as Apollo's temple at Delphi was with the ancients on the same account.

Οὐδ' ὅσα λαΐνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει
Φοίβου Ἀπόλλωνος. *Homer Il.* ι. 404.

'Not all the wealth Apollo's temple holds
Can purchase one day's life.' &c. *Dr. Middleton's Letter from Rome,* pp. 52–57.

Fourthly. The Roman Catholics worship *relics.*

Relics, such as are worshipped among the Roman Catholics, are the remains of the bodies or clothes or other things of saints and martyrs, and the instruments by which they were put to death.

It is enjoined upon their ministers to inculcate among

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the people the veneration and honour of relics. "Let them teach," (say they,) "that the holy bodies of the holy martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned, as the church has long before condemned them, and now repeats the sentence, who affirm that veneration and honour are not due to the relics of the saints, or that it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented, to obtain their help and assistance." (*Decrees and Canons of the Council of Trent*, sess. xxv.)

It is here said of these relics, that "by them God bestows many benefits upon men." Many benefits, no doubt, in the line of offerings or gifts, are derived to Romish priests by means of relics, from the stupid worshippers of them, superstitiously visiting the churches or monasteries where these remains of persons or things are superstitiously or knavishly shown.

"The honouring the relics of saints, appears to have originated in a very ancient custom that prevailed among Christians, of assembling at the cemeteries or burying-places of the martyrs, for the purpose of commemorating them, and of performing divine worship. When the profession of Christianity obtained the protection of civil government, under Constantine the Great, stately churches were erected over sepulchres, and their names and memories were treated with every possible token of affection and respect. This reverence, however, gradually exceeded all reasonable bounds; and those prayers and religious services were thought to have a peculiar sanctity and virtue which were performed over their tombs: hence the practice which afterwards obtained of depositing relics of saints and martyrs under the altars in all churches. This practice was then thought of such importance, that St. Ambrose would not consecrate a church because it had no relics; and the council of Constantinople *in Trullo* *

* *I. e.* in a tower of the imperial palace, which was called *Trullus*, that is, the Cupola.

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ordained, that those altars should be demolished under which there were found no relics. The rage of procuring relics for this and other purposes of a similar nature became so excessive, that in 386, the emperor Theodosius the Great was obliged to pass a law, forbiding the people to dig up the bodies of the martyrs, and to traffic in their relics.

"Such was the origin of that respect for sacred relics, which afterwards was perverted into a formal worship of them. In the end of the ninth century it was not sufficient to reverence departed saints, and to confide in their intercessions and succours; to clothe them with an imaginary power of healing diseases, working miracles, and delivering from all sorts of calamities and dangers; their bones, their clothes, the apparel and furniture they had possessed during their lives, the very ground which they had touched, or in which their putrified carcasses were laid, were treated with a stupid veneration, and supposed to retain the marvelous virtue of healing all disorders, both of body and mind, and of defending such as possessed them against all the assaults and devices of the devil. The consequence of all this was, that every one was eager to provide himself with these salutary remedies; consequently great numbers undertook fatiguing and perilous voyages, and subjected themselves to all sorts of hardships; while others made use of this delusion to accumulate their riches, and to impose upon the miserable multitude by the most impious and shocking inventions. As the demand for relics was prodigious and universal, the clergy employed the utmost dexterity to satisfy all demands, and were far from being nice in the methods they used for that end. The bodies of the saints were sought by fasting and prayer, instituted by the priest, in order to obtain a divine answer, and an infallible direction; and this pretented direction never failed to accomplish their desires: the holy carcass was always found, and that always in consequence, as they impiously gave out, of the suggestion and inspiration of God himself. Each discovery of this kind was attended with excessive demonstrations of joy, and animated the zeal of these devout seekers to enrich the church still more and more with this new kind of treasure. Many traveled with this view into the eastern

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provinces, and frequented the places which Christ and his disciples had honoured with their presence; that with the bones and other sacred remains of the first heralds of the gospel, they might comfort dejected minds, calm trembling consciences, save sinking states, and defend their inhabitants from all sorts of calamities. Nor did these pious travellers return home empty: the craft, dexterity, and knavery of the Greeks, found a rich prey in the stupid credulity of the Latin relic-hunters, and made a profitable commerce of this new devotion. The latter paid considerable sums for legs and arms, skulls, and jaw-bones, (several of which were Pagan, and some not human,) and other things that were supposed to have belonged to the primitive worthies of the Christian church; and thus the Latin churches came to the possession of those celebrated relics of St. Mark, St. James, St. Batholomew, Cyprian, Pantaleon, and others, which they show at this day with so much ostentation. But there were many, who, unable to procure for themselves these spiritual treasures by voyages and prayers, had recourse to violence and theft; for all sorts of means, and all sorts of attempts, in a cause of this nature, were considered, when successful, as pious and acceptable to the Supreme Being." (*Buck's Theological Dictionary*, art. *Relics.*)

"They show at Rome the heads of St. Peter and St. Paul, encased in silver busts, set with jewels, a lock of the Virgin Mary's hair, a phial of her tears, and a piece of her green petticoat, a robe of Jesus Christ, sprinkled with his blood, some drops of his blood in a bottle, some of the water which flowed out of the wound in his side, some of the sponge, a large piece of the cross, all the nails used in the crucifixion, a piece of the stone of the sepulchre on which the angel sat, the identical porphyry pillar on which the cock perched when he crowed after Peter denied Christ, the rods of Moses and Aaron, and two pieces of the wood of the real ark of the covenant! Rome in the nineteeth Century, ii. p. 234, 289." (*Cramp's Text-Book of Popery*, chap. xv., p. 361, n. 26.)

"In the church of the Escurial, in Spain, there are *eleven thousand* relics. A few extracts from a Spanish account of them, printed in 1764, will probably amuse the reader.

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'We will first begin with the relics of our Saviour, who, as he gave himself to us, left us some of his precious jewels, which are incomparable and divine.

'A sacred hair of his most holy head or beard is preserved here with the utmost veneration in a precious vase; and opportunity can never offer us a better hair to obtain glory by.

'Several pieces of his most holy cross, all admirably garnished with gold, silver, and jewels, especially that which is adored on Good Friday.

'Thirteen thorns out of his crown which pierce the soul with their points, when we consider them as in the delicate temples of that most loving King of glory.

'Some pieces of the column to which he was bound, and of the manger in which he was born to die for us; which invite hearts to break in pieces through compassion and gratitude.

'In the second place, are the relics of his most holy mother, which gladden the hearts of those who seriously consider their incomparable value. Three or four pieces of the habit which adorned that most pure and virginal body, in which was formed that of Jesus Christ our Lord, her son, are placed in one case. Also a piece of the handkerchief with which she wiped her eyes, at the foot of the cross, when those tears, as precious as the gems of Aurora, joining themselves with the rubies of the western sun, incorporated themselves with the treasure of our redemption.

'Besides these, we possess a hair, which may be suspected to be that which, flowing down her neck, enamoured her spouse.

'We possess also a thigh of the glorious martyr St. Lawrence; it is entire, but the hair is singed: the holes which were made in it by the prongs which turned him on the gridiron, are very visible. — One of this saint's feet: the toes are entire, though contracted: between two of them is a small cinder, which in the eye of piety shines like a carbuncle.

'In order to protect the edifice from lightning, there are several relics, especially those of St. Lawrence, its patron, in metal cases, inserted in the balls and crosses

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which are on the tops of the towers.' Twiss's Travels in Portugal and Spain, p. 105." (*Ibid. prope finem*, n. 28.)

"Such quantities of wood, supposed to be the wood of the true cross, are now in the possession of private persons, or shown in the churches, that, were they all put together, they would make a burden too heavy for ten men to carry. Great numbers of them are therefore evidently false and counterfeit;* and yet as they are all supposed to have touched the body of Christ, they are all worshipped *with divine worship*." (*Bower's History of the Popes — Gregory the Great, prope finem*, note.)

"It would be difficult to imagine anything more scandalous, more disgusting, more contrary to the spirit of the gospel than the *popish farce* recently enacted at *Treves*, a city of Germany, belonging now to the kingdom of Prussia. The clergy of Treves pretend to have in their hands the *seamless coat* of Jesus Christ (John xix. 23, 24), and they made a formal exhibition of it, from the 8th of August to the 6th of October [1844], inviting all Romanists to come and see and touch this precious relic. Some

* Examination and inquiry would doubtless make sad havoc among Romish relics. "'At the extremity of the great nave of St. Peter's [at Rome], behind the altar, stands a sort of throne, composed of precious materials, and supported by four gigantic pillars. This throne enshrines the real, plain, worm-eaten wooden chair, in which St. Peter, the prince of the apostles, is said to have pontificated.' When the French were at Rome, 'they removed its superb casket, and discovered the relic. Upon its mouldering and dusty surface were traced carvings which bore the appearance of letters. The chair was quickly brought into a better light, the dust and cobwebs removed, and the inscription faithfully copied. The writing is in Arabic characters, and is the well-known confession of Mahometan faith. '*There is but one God, and Mahomet is his prophet.*' It is supposed that the chair was brought from Palestine by the crusaders. Lady Morgan's Italy, iii. p. 81.

"The church of St. Lorenzo in Genoa possessed a most sacred relic, a dish of one entire and perfect emerald, said to be that on which our Saviour ate his last supper. It was guarded by knights of honour, and only exposed to view once a year. The French seized it, and most sacrilegiously sent it to a laboratory! 'Instead of submitting it, with its traditional story, to a council of Trent, they handed it over to the Institute of Paris; and chemists, geologists and philosophers, were called on to decide the fate of that vessel which bishops, priests and deacons had pronounced to be too sacred for human investigation, or even for human touch. The result of the scientific inquisition was, that the *emerald* dish was a piece of *green glass!*' *Ibid.* i. p. 414." *Cramp's Text-Book of Popery*, chap. xv., *prope finem*, n. 27.

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journals say that *eleven hundred thousand* pilgrims responded to this call. The most moderate computation makes the number of visitors at least *five hundred thousand.* What a striking proof that the church of Rome shows ever the same spirit, the same conduct, the same contempt of the common sense of mankind, and the same inclination to deceive miserably the consciences of men! In the nineteenth century, in the heart of civilized Europe, by the side of the flourishing literary institutions of Germany, when a thousand periodical journals are daily relating all the news, are priests who dare, in the face of heaven and earth, to exhibit an old bit of cloth which they call our Saviour's coat! and they promise *a plenary indulgence* to all who will come to view it! and they assert that this relic will work miracles! and a million of men are found flocking from all parts to countenance this absurd sacrilege. Oh! let us not be so proud of what we call the *intelligence of our age.* Gross darkness still covers the people. There are still thousands, millions of unhappy men, who are the dupes of ambitious and greedy priests.' —It is stated 'that Pilgrims to this marvelous piece of old cloth, have been heard in numbers to use this prayer, 'Holy coat! pray for us!' Think of that, Americans. Amidst the intelligence of the nineteenth century, 'HOLY COAT! PRAY FOR US!'" (*Dr. Dowling's History of Romanism*, book ix., chap. v., § 38.)

The Romish passion for relics was the occasion of Romish *pilgrimages*, that is, journeys to some place or places deemed sacred and venerable,* in order to pay devotion to the relics of some deceased saint or saints. Among the several places which have been most visited by persons on such pilgrimages as these, Jerusalem and Rome are the most noted. "*Helena*, the mother of *Constantine* the Great, seems to have been the first who gave the signal for these religious journeys. At least, it is stated by *Socrates*, Hist. Eccl., l. i., c. 17, and by *Theodoret*, H. E., lib. i., c. 18, that she was instructed by a dream to go to *Jerusalem*, and that she wished to find the grave

* "Popish places of devotion and the pilgrimage to them are superstitious and idolatrous, having no warrant of God's word for their holiness, but manifest prohibition in God's law. *Exod.* xx." *Fulke's Confutation of the Rhemish Testament, Acts* viii. 27.

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of *Christ;* that she actually did find three crosses, with a superscription; that one of them instantly cured a dying woman, and was therefore concluded to be the cross of *Christ.* She gave a part of it to the city of Jerusalem; and sent the other part to the emperor, who encased it in his own statue, and regarded it as the *Palladium* of his new city; and that the people used to assemble around this statue with wax candles.* See *J. Andr. Schmidt,* Problem. de crucis Dominicae per Helenam Constantini Imp. matrem inventione, Helmst., 1724." (*Mosheim's Ecclesiastical History,* cent. iv., part ii., chap. iii., § 2, n. (1).) — *Rome,* of course, has been a famous resort of pilgrims from all quarters. Pilgrimages thither, to the supposed tombs of the apostles Peter and Paul, were thought to be of extraordinary merit. "As such pilgrimages proved very profitable to the popes, the Roman missionaries spared no pains to encourage them; they even persuaded their credulous proselytes, as may be gathered from Bede, that all, who traveled to Rome, to visit the tombs of the apostles, and died there, went straight to heaven. For that historian, speaking of the journey of of Ceadwalla to Rome, tells us, that the king had ardently desired to be baptized at the tombs of the apostles, and to die at Rome, having learnt (no doubt, of the Romish missionaries, for who but they could have taught him such a lesson?) that from the ground, where the tombs stood, the entry into heaven was open to all mankind. — The superstitious practice of traveling to Rome was first introduced among the English by Wilfrid, who, being yet a youth, undertook a journey to Rome, says Eddius Stephanus in his life, to see the chair of St. Peter; attempting, with that design, a way never before trodden by any of his nation. That journey Wilfrid undertook in the year 658, and before he died, he had the satisfaction of

* Afterward, in the fifth century, pilgrimages were "so common, that some Christians fell into absurdities truly ridiculous. They journeyed quite to *Arabia,* in order to see the *dunghill* on which the diseased *Job* sat, and to kiss the ground which had absorbed his precious blood; as *Chrysostom* informs us, (Homily v. to the Antiochians), where he says, in his rhetorical way, that the dunghill of *Job* was more venerable than the throne of a king." *Mosheim's Ecclesiastical Hist.,* cent. v., part ii., chap. iii., § 2, n. (4).

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seeing his example followed by incredible numbers of his countrymen, traveling to Rome, to visit the holy places there; and in the mean time, leaving their families to shift for themselves. It was not only among the men, but among the women as well as the men, that this humor prevailed. And what fruit the female pilgrims reaped from their pilgrimages, we learn from a letter written about the middle of the eighth century, by Boniface, archbishop of Mentz, to Cuthbert, archbishop of Canterbury: in that letter Boniface, who was himself a native of England, and had the honour of his country at heart, advises Cuthbert to get the pilgrimages of women to Rome, by all means, forbidden, either by the kings, or a synod, 'because most of the women,' says he, 'perish in the undertaking, that is, forfeit their virtue, there being scarce a city in France or Lombardy, where some adulteress, or prostitute, is not to be found of the English nation;' so that the effect of this devotion in the English women, was to supply with prostitutes the French and Lombards, through whose countries they passed. However, it does not appear that Cuthbert ever offered to forbid it, or to get it forbidden." (*Bower's History of the Popes*—Pope *Sergius.*)

Essentially the same was the origin of the *crusades*, those military expeditions of the Romish Christians against the infidels or *Mohammedans*, for the conquest of Palestine. For, "the foundation of them was a superstitious veneration for those places where our Saviour performed his miracles, and accomplished the work of man's redemption. Jerusalem had been taken and Palestine conquered by Omar. This proved a considerable interruption to the pilgrims, who flocked from all quarters to perform their devotions at the holy sepulchre. They had, however, still been allowed this liberty, on paying a small tribute to the Saracen califs, who were not much inclined to molest them. But, in 1064, this city changed its masters. The Turks took it from the Saracens; and being much more fierce and barbarous, the pilgrims now found they could no longer perform their devotions with the same safety. An opinion was about this time also prevalent in Europe, which made these pilgrimages much more frequent than formerly: it was imagined, that the 1000 years mentioned in *Rev.* xx. were fulfilled; that Christ was soon to make

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his appearance in Palestine to judge the world; and consequently that journeys to that country were in the highest degree meritorious, and even absolutely necessary. The multitudes of pilgrims who now flocked to Palestine meeting with a very rough reception from the Turks, filled all Europe with complaints against those infidels, who profaned the holy city, and derided the sacred mysteries of Christianity even in the place where they were fulfilled." (*Buck's Theological Dictionary*, art. *Croisade*, or *Crusade*.) In such a state of things was set on foot the project of raising forces, to go and rescue the Holy Land out of the hands of the infidels. The design of this was first formed by Gregory VII. (elected *A. D.* 1073); but so far as we can judge from the principles and views of that pope, as well as from the use his successors have made of it, "we have but too much reason to believe that it proceeded from a very different zeal from that for religion, or for the relief of the persecuted Christians in the East. The holy war, as it is called, lasted near two hundred years, cost perhaps more Christian blood than had been shed before in all the wars the Christians had made,* and none in the end gained any thing by it but the church and the popes." (*Bower's History of the Popes*—P. *Urban* II.)

Fifthly. The Roman Catholics worship *images*.

"Moreover," say they, "let them [viz. the ministers of religion] teach that the images of Christ, of the Virgin, Mother of God, and of other saints, are to be had and retained, especially in churches, and *due honour and veneration rendered to them*. Not that it is believed that any divinity or power resides in them, on account of which they are to be worshipped, or that any benefit is to be sought from them, or any confidence placed in images, as was formerly by the Gentiles, who fixed their hope in idols. But the honour with which they are regarded is referred to those who are represented by them; so that we adore Christ, and venerate the saints, whose likenesses these images bear, when we *kiss them*, and *uncover our heads*

* "It is computed that, in the whole of the crusades to Palestine, two millions of Europeans were buried in the east." *Tytler's History*, part ii., sect. xvii., 6.

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in their presence, and *prostrate ourselves.* All which has been sanctioned by the decrees of councils against the impugners of images, especially the second council of Nice." (*Decrees and Canons of the Council of Trent*, sess. xxv.)

They here hold forth, that "*due honour and veneration are to be rendered to images:*" of what use is it for them to say, that "the honour with which they are regarded is referred to those who are represented by them?" the idea is too refined for the mass of the people. Practically they are the images themselves that are honoured, venerated, worshipped. "I may safely say, that among the Roman Catholics, there is scarce one in a thousand, who does not immediately address, in his prayers, the image itself, which is rank idolatry." (*Bower's History of the Popes — Leo the Great.* Vol. i. p. 195, note.) The fact is, images cannot be allowed and idolatry prevented. Accordingly, thus saith JEHOVAH: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God." *Exod.* xx. 4, 5. "Had God intended to forbid the worship of all images without distinction, I should be glad to know with what more significant and comprehensive words he could have expressed his mind, than those of the second commandment, 'Thou shalt not make to thyself any graven images,' any at all. Are the words, 'Thou shalt not commit adultery,' more comprehensive or significant? As to the distinction of absolute and relative worship,* now used in the schools to

* "The many kinds of worship, ascribed to images by Romish doctors, shew their disagreement, shuffling, and difficulty, as well as the absurdity of their system. Latria, Dulia, Hyper-dulia, sovereign, supreme, divine, subordinate, inferior, improper, relative, outward, reductive, analogical, accidental, imperfect and honorary worship, all these epithets and distinctions and many more, have been used by Romish theologians, to evade difficulty or explain nonsense. These, they wield with equal resolution and fury against heretics and against each other. The popish advocate finds himself opposed to the ancients, and exposed to their heaviest artillery. But he escapes by a distinction. His system differs from some Pope or council. But all is reconciled by the mediation of some lucky epithet or some useful discrimination: and these are

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elude the law, 'Thou shalt not bow down to them, nor worship them,' it is quite impertinent; for whether the worship be absolute or relative, *it is worship;* and whether it be the one or the other, they '*bow down to them.*' (*Bower's History of the Popes*—P. *Stephen* II., *in med.*)

And what have they to urge in favour of their practice of worshipping images? They pretend to find example for the use of images in the *two cherubim*, which Moses was commanded to make in the two ends of the mercy-seat over the Israelitish ark of the covenant: but those two cherubim overshadowing the mercy-seat were not objects of worship; and they had their place in the inner court of the temple, *the holy of holies*, where they were not even seen by the people, of course not worshipped by them. The same is their pretension with respect to the *brazen serpent*, as made by divine command, in looking to which the bitten Israelites were healed: but Romanists very well know, that the brazen serpent was not made to be worshipped, and that when king Hezekiah found the people burned incense to it, he broke it in pieces, and is said to have done right in the sight of the Lord, as we read in 2 *Kings* xviii. 3, 4.* In the New-Testament, they turn to *Heb.* xi. 21, and seek to find in it something favourable to the worship of images by translating the passage falsely, thus: "By faith, Jacob dying, blessed every one of the sons of Joseph: and *adored the top of his rod.*" (*Rhemish New-Testament.*) Here the preposition ἐπὶ *upon*, is by them wholly suppressed. That cannot be a Bible practice, which seeks to support itself by a corruption of the word of God.

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numerous and ready on every occasion of difficulty." *Dr. Edgar's Variations of Popery*, chap. xvi., *sub init.*

* "But, notwithstanding, it is thus positively said in the holy Scripture, that the brazen serpent was destroyed by Hezekiah; yet the impudence of the Romanists is such, that in the church of St. Ambrose at Milan, they now keep and show to their devotees a brazen serpent, which they pretend to be the very same that Moses did set up in the wilderness; and upon this belief, an idolatrous devotion is there paid to it, as gross as that of the Jews, for which Hezekiah caused it to be destroyed. But it must not be denied, that, among their learned men, there are those who acknowledge the cheat, and disclaim it." *Dr. Prideaux's Connection of the Old and the New Testaments*, vol. i., part i., book i., pp. 107, 108.

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"That the Christians, for the first three centuries after Christ, and the greater part of the fourth, neither worshipped images, nor used them in their worship, has, by several protestant divines, been so fully proved from the concurring testimonies of all the primitive fathers, that many eminent Roman Catholic writers, ashamed to dispute so plain a truth, have ingenuously owned it." (*Bower's History of the Popes* — P. *Gregory* II. Vol. ii., p. 28.)

"The introduction of images into places of Christian worship, and the idolatrous practices to which, in process of time, it gave rise, is an evil that dates its origin soon after the times of Constantine the Great; but, like many other superstitious practices, it made its way by slow and imperceptible degrees. The earlier Christians reprobated every species of image worship in the strongest language; and some of them employed the force of ridicule to great advantage, in order to expose its absurdity. When the empress Constantia desired Eusebius to send her the image of Jesus Christ, he expostulated with her on the impropriety and absurdity of her requisition in the following striking words — 'What kind of image of Christ does your imperial Majesty wish to have conveyed to you? Is it the image of his real and immutable nature; or is it that which he assumed for our sakes, when he was veiled in the form of a servant? With respect to the former, I presume you are not to learn, that 'no man hath known the Son but the Father, neither hath any man known the Father but the Son, and he to whomsoever the Son will reveal him.' But you ask for the image of Christ when he appeared in human form, clothed in a body similar to our own. Let me inform you, that the body is now blended with the glory of the Deity, and all that was mortal in it is absorbed in life.'" (*Jones's History of the Christian Church*, chap. iii., sect. v., *sub init.*)

The worship of images was not extensively received in the churches without strong opposition. The contest, both for and against the use of images, was severe, and so continued, until at length, under the reign of *Irene*,* em-

* A most atrociously wicked woman, this *Irene*. Her husband, the emperor *Leo* IV., was opposed to the use and worship of images. She

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press of Constantinople, and her son Constantine, near the close of the eighth century, that is, in the year 786, was convened what is reckoned by the papists the *seventh general council;* at which the controversy was decided in favour of images. The council was held at *Nice* in Bithynia, and hence it is called "the *second* council of Nice," as referred to in the decree of the council of Trent on images, already quoted. "The number of bishops present was about three hundred and fifty. In this *venerable* assembly it was decreed, 'That holy images of the cross should be consecrated and put on the sacred vessels and vestments, and upon walls and boards in private houses and in public ways. And especially that there should be erected images of the Lord God, our Saviour Jesus Christ, of our blessed Lady, the mother of God, of the venerable angels, and of all the saints. And that whoever should presume to think or teach otherwise, or to throw away any painted books, or the figure of the cross, or any image or picture, or any genuine relics of the martyrs, they should if bishops or clergymen, be deposed, or if monks or laymen be excommunicated.' They then pronounced anathemas upon all who should not receive images, or who should apply what the scriptures say against idols to the holy images, or who should call them idols, or who should wilfully communicate with those who rejected and despised them; adding, according to custom, 'Long live Constantine and Irene his mother — Damnation to all heretics — Damnation on the council that roared against venerable images* — The holy Trinity hath deposed

first caused him to be removed by poison, and then assembled the council of Nice, full of zeal for images. And, not content with governing the empire during the minority of her son, she procured his death also, the death of her own son *Constantine,* in order that she herself might reign alone. But in the year 802, she was banished by the emperor *Nicephorus* to the island of Lesbos, where she died the year following. See *Mosheim's Ecclesiastical History,* cent. viii., part ii., chap. iii., § 13, text and notes (25) & (26).

* The council they had in view was the council convened by the emperor Constantine Copronymus, at Constantinople, *A. D.* 754, called by the *Greeks* the *seventh general council.* "This council was composed of 338 bishops; a greater number than had ever before been assembled in any council. The council held its sessions in the imperial palace of *Hiera,* over against the city on the Asiatic shore; and deliberated from the tenth of February till the seventh of August, when they adjourned to

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them.' One would think the council of *Pandemonium* would have found it difficult to carry impiety and profaneness much beyond this. — Irene and Constantine approved and ratified these decrees — the result of which was, that idols and images were erected in all the churches, and those who opposed them were treated with great severity. And thus, by the intrigues of the popes of Rome, iniquity was established by a law, and the worship of idols authorized and confirmed in the Catholic church, though in express opposition to all the principles of natural religion, and the nature and design of the Christian revelation." (*Jones*, chap. iii., sect. v., *in med.*)

"The bishops of the second council of Nice, an assembly of the most remarkably credulous and ignorant men that perhaps ever met, to prove the antiquity of the use and worship of images, told a wonderful story of an image of our Saviour made by Nicodemus, perhaps when he came to Jesus by night. That image, said the good fathers, had been long worshipped by all true Christians in the city of Berytus in Syria. But some sacrilegious Jews having found means to convey it away, and crucified it out of hatred to Christ and the Christians, there issued from it, as if Christ himself had been crucified anew, an incredible quantity of blood and water, which was sent into all parts of Asia, Africa, and Europe." (*Bower's History of the Popes — Gregory* II. Vol. ii., p. 29, note.) This story "was believed by the good fathers, and when it was read drew tears from the eyes of the whole assembly." Such were their sympathies! — "I should" (says Bower)

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the church of *St. Mary ad Blachernas* in *Constantinople*, and there published their decrees. Its acts and deliberations have all perished, or rather, been destroyed by the patrons of image-worship, except so much of them as the second Nicene council saw fit to quote, for the purpose of confuting them, in their sixth act. (Harduin's Concilia, tom. iv. p. 325–444.) From these quotations it appears, that the council deliberated soberly, and reasoned discreetly, from Scripture and the Fathers; that they maintained, that all *worship* of images was contrary to Scripture, and to the sense of the church in the purer ages; that it was idolatry, and forbidden by the second commandment. They also maintained, that the *use* of images in churches and places of worship, was a custom borrowed from the pagans; that it was of dangerous tendency, and ought to be abolished. They accordingly enacted canons, expressive of these views and requiring a corresponding practice." *Mosheim*, cent. viii., part ii., chap. iii., § 12, n. (24).

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"quite tire the reader were I to relate the many absurd, childish, and ridiculous tales, the many dreams of old monks, and old women's stories, that were read out of obscure and fabulous writers, or gravely told by some of the bishops of this venerable assembly to convince the Iconoclasts, that images had ever been worshipped in the catholic church, and that God had, by stupendous miracles, approved of that worship. To some of them, however, I must allow a place here, that from them the reader may judge of the rest, as well as of the sense, wisdom, penetration and learning of those, who not only were not ashamed to relate such idle and incredible stories, or hear them related in such an assembly, but grounded chiefly upon them a definition of faith. — Out of the *Pratum Spirituale*, a book only fit for the entertainment of children, was read the following story. An old monk, who had been haunted with the spirit of fornication ever since his youth, finding the unclean spirit continued to assault him, without intermission, even in his old age, began to lament his hard fate, and addressing the devil, 'how long,' said he, 'wilt thou plague and torment me? Depart from me now; thou hast been with me even to old age.' Hereupon the devil appearing to him said, 'swear to me that thou wilt tell no man what I shall say to thee, and I will assault thee no more.' The monk swore as the devil directed him, and thereupon the devil, satisfied he should compass his end, the damnation of the old monk, more effectually by diverting him from the worship of images, than by tempting him to uncleanness, said to him, 'worship no more this image,' the image of the virgin Mary with her Son in her arms, 'and I will tempt thee no more.' The monk desired time to consider of it, and discovered the next day to the abbot Theodore, notwithstanding the oath he had taken, all that had passed between him and the devil. The abbot commended him for breaking his oath, and at the same time assured him, that 'he had better go into all the stews in the city than forbear worshipping Christ and his mother in their images;'*

* "'Expedit autem tibi potius ut non dimittas in civitate ista Lupanar, in quod non introeas quam ut recuses adorare Dominum nostrum Jesum Christum cum propria matre in sua imagine,' were the words of the abbot. — Concil. Nic. 2. p. 269."

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that is, if he could not redeem himself from the temptation by any other means but by either renouncing the worship of an image, or satisfying his lust with all the harlots in the town, he ought to let loose the reins to his lust. The answer of the abbot, that would have raised the indignation of any other Christian assembly, and would have been rejected with the utmost abhorrence, as uttered by the devil of fornication himself in the disguise of an abbot, was received by the council, by a council of three hundred and fifty or three hundred and seventy bishops, with general applause; nay, the assembly was so well pleased with the whole story, that they ordered it to be read again in the following session. — Out of the same book were read two other tales, and both approved and applauded by the council. John the anchoret, a very great man, as he is called, lived in a cave at Sochas in Palestine, where he had an image of the virgin Mary with Christ in her arms. Before that image the holy anchoret kept a candle constantly burning; and when his devotion prompted him, as it frequently did, to undertake a pilgrimage to Jerusalem, to mount Sinai, or to any other more distant sanctury, he used to commit the care of his candle to the virgin Mary, charging her not to let it go out, lest she and her son should be left in the dark. The virgin acquitted herself of her trust with great fidelity; for though the holy man was absent sometimes two, sometimes four, and sometimes six months, he found the candle burning, and not wasted in the least, at his return. The other story was of a woman, who having dug a deep pit to find water, and finding none, was ordered in her sleep to lay the image of the abbot Theodosius at the bottom of the pit; which she did, and the pit immediately filled with most excellent water. Of this miracle the fathers thought no man could doubt but a Mahometan or a Jew, since the person, who relates it, saw the well, and drank of the water. The true criterion, or mark of distinction between true and false miracles is, according to St. Irenaeus, that true miracles are done for the benefit of mankind. And what mighty benefit was it to mankind that a pit should be filled with water for the convenience of a silly woman, or that a candle should be kept constant-

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ly burning to light nobody." (*Ibid.* Pope *Hadrian, post med.*)

One of the most remarkable images worshipped by the Roman Catholics, is an image of our Saviour, which is called the *Veronica*, or *holy handkerchief*. "We are told, that as our Saviour was carrying his cross to mount Calvary, a pious woman, named *Veronica*, seeing him bathed in sweat under so great a burden, and touched with compassion, made her way through the crowd, and wiped his face with a handkerchief; and that our Saviour, to reward the good woman for that small relief, left the impression of his countenance on the cloth. That image, called by the name of its original owner, the *Veronica*, is supposed to have been brought to Rome, in the time of the emperor Tiberius; and there it is kept to this day, and exposed, at solemn times, to public adoration; the many miracles, says Pamelius, (Pamel. Annot. in Apologet. Tertull. c. 12,) that are daily wrought by it, leaving no room to question its authenticity. It is once a year visited, and solemnly worshipped, by the pope, and all the cardinals; and the following prayer is appointed to be said at the showing of it: 'Hail, holy face of our Redeemer, printed upon a cloth as white as snow; purge us from all spot of vice, and join us to the company of the blessed. Bring us to our country, O happy figure! there to see the pure face of Christ.' Reasonable requests indeed, to be made to a painted handkerchief! To every repetition of this prayer, pope John XXII. annexed ten thousand days' indulgence. As that cloth is supposed to have touched the body of Christ, it is worshipped with the worship of *Latria*, that is, with the same supreme or sovereign worship that is due to God; and it has an altar consecrated to it in the church of St. Peter at Rome, called 'the altar of the most holy handkerchief.' But of this wonder-working image no mention is made, nor is the least notice taken, by any writer whatever during the long dispute about the antiquity and lawfulness of images, nor indeed during the first ten centuries after Christ. And who can believe, that such an image could have remained so long utterly unknown to the Christian world; or, if it had been known, that no writer would have mentioned it; that none of the advocates for images, not even the fathers of the second

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council of Nice, who believed every old woman's story they had ever heard, would have availed themselves of it against their adversaries? An image of our Saviour, made by himself, would have been a stronger proof of the lawfulness of images, than one made by his night disciple Nicodemus. As for the miracles said and believed to be daily wrought by the Veronica at Rome, no less stupendous miracles are said to be daily wrought by the Veronica in Spain, and by another at Jerusalem. For in these three different places Veronicas are shown, are worshipped with the worship of Latria, and by their respective votaries proved to be originals, from the miracles they daily work. This multiplication of Veronicas occasioned warm disputes, each of the contending parties pretending theirs to be the original, and the other two only copies, till a lucky discovery of the Jesuit Gretser put an end to the quarrel: for by him it was found out, that the handkerchief of Veronica had three foldings, that on each of them our Saviour imprinted a distinct image, and consequently that they are all originals. It were to be wished that Gretser had likewise discovered, and let us know, where these three originals were kept concealed from all mankind, for the space of one thousand years and upwards.

"We are told by Nicephorus Calistus, (Niceph. Hist. l. 14, c. 2,) that St. Luke drew a picture of our Saviour, and no fewer than seven of the virgin Mary; and what he writes is confirmed by the following inscription, which" (says Bower) "I have often seen in one of the chapels of *Santa Maria in Via Lata* in Rome: 'Here was formerly the oratory of St. Paul the apostle, of St. Luke the evangelist, and of St. Martial, all three martyrs; and here was likewise found the image of the blessed virgin Mary, one of the seven that were painted by St. Luke.'* 'It was at Rome,' says Paulus Aringhus, speaking of this inscription, 'that the worship of the virgin Mary was first begun and

* "Many moderns have attributed to him [to St. Luke] the most profound skill in the science of *painting*, and that he made some pictures of the Virgin Mary. This is justly esteemed fabulous; nor is this science attributed to him by any writer previously to *Nicephorus Callisti*, in the fourteenth century, an author who scarcely deserves any credit, especially in relations not confirmed by others." *Dr. Clarke's Commentary — Preface to the Gospel according to St. Luke.*

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recommended to the world; there St. Luke made war on the Iconoclasts with his pencil, which served him instead of a sword against the heretics, enemies of images.' (Paulus Aringhus, Rom. subterran. l. 3, c. 12.) From these pictures Nicephorus gives us a very minute description of the virgin Mary as to her person, her stature, size, complexion, &c., and even of the length of her fingers, which, he says, were somewhat too long, and not quite proportioned to the rest of her body. (Niceph. Hist. Eccles. l. 2, c. 23.) But in the time of St. Austin, who lived in the fifth century, not one of these pictures had yet been heard of; for that father tells us, that in his days no one could give any account of the person of Christ, or of the virgin Mary (August. de Trinit. l. 7, c. 4 et 5): nor indeed was any of them heard of till the time of Nicephorus, that is, till the fourteenth century. But since his time they have multiplied to such a degree, that twenty at least are now shown in different parts; all painted by St. Luke, and all alike famous for the miracles they work." (*Ibid.* Pope *Gregory* II. Vol. ii., pp. 29, 30, notes.)

At Rome, in their idolatrous way of worshipping, they use those temples, and those very altars, which were built originally by their heathen ancestors, the old Romans, to the honour of their pagan deities;* where, were we to visit that city, and enter into those places of worship, we should "hardly see any other alteration, than the shrine of some old hero filled by the meaner statue of some

* "It was not till the latter end of the fourth century that the pagan temples began to be converted into Christian churches. They had all, till then, been either shut up, or pulled down, the bishops of those times thinking it a great profanation to worship God even in the places where worship had been paid to the devil." *Bower's History of the Popes — Gregory the Great, vers. finem.*

"The famous temple of Heliopolis, called Balanaium, was the first I can find in history to have been converted into a Christian church, about the year 391. About twenty years after the magnificent temple of the *Dea Coelestis* at Carthage was likewise turned into a church, with the following remarkable circumstance. It had been dedicated, when built, by one Aurelius, an heathen high priest, as appeared from the inscription on the frontispiece, '*Aurelius pontifex dedicavit;*' and one of the same name happening to be bishop of Carthage, the famous Aurelius, when it was given to the Christians, it was by him dedicated to the use and service of the Christian religion: so that the inscription '*Aurelius pontifex dedicavit*' served for the Christian, as it had done for the heathen pontiff, and was therefore left untouched." *Ibidem*, note.

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modern saint. Nay, they have not always, as I am well-informed, given themselves the trouble of making even this change, but have been content sometimes to take up with the old image, just as they found it, after baptizing it only, as it were, or consecrating it anew, by the imposition of a Christian name. This their antiquaries do not scruple to put strangers in mind of, in showing their churches; and it was, I think," (says Dr. Middleton,) "in that of St. Agnes, where they showed me an antique statue of a young Bacchus, which, with a new name, and some little change of drapery, stands now worshipped under the title of a female saint.

"Tully reproaches Clodius, for having publicly dedicated the statue of a common strumpet, under the name and title of the goddess Liberty; a practice still frequent with the present Romans, who have scarce a fine image or picture of a female saint, which is not said to have been destined originally by the sculptor or painter for the representation of his own mistress; and 'who dares,' may we say, ironically, with the old Roman, to 'violate such a goddess as this, the statue of a whore?'*

"The noblest heathen temple now remaining in the world, is *the Pantheon* or rotunda, which, as the inscription† over the portico informs us, having been impiously dedicated of old, by Agrippa, to Jove and all the gods, was piously reconsecrated by pope Boniface the fourth, to the blessed Virgin and all the saints. With this single alteration, it serves as exactly for all the purposes of the Popish, as it did for the Pagan worship, for which it was built. For as in the old temple, every one might find the god of his country, and address himself to that deity whose religion he was most devoted to; so it is the same thing now; every one chooses the patron whom he likes

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* 'Hanc Deam quisquam violare audeat, imaginem meretricis? *Cic. pro Dom.* 43.'

† 'PANTHEON, &c.
AB AGRIPPA AUGUSTI GENERO
IMPIE JOVI, CÆTERISQUE MENDACIBUS DIIS
A BONIFACIO IIII. PONTIFICE
DEIPARÆ ET S. S. CHRISTI MARTYRIBUS PIE
DICATUM,
&c.'

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best; and one may see here different services going on at the same time, at different altars, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular saint.

"And what better title can the new demigods show to the adoration now paid to them, than the old ones, whose shrines they have usurped? Or how comes it to be less criminal to worship images, erected by the Pope, than those which Agrippa, or that which Nebuchadnezzar set up? If there be any real difference, most people, I dare say, will be apt to determine in favour of the old possessors; for those heroes of antiquity were raised up into gods, and received divine honours, for some signal benefits, of which they had been the authors to mankind; as the invention of arts and sciences; or of something highly useful and necessary to life: whereas of the Romish saints, it is certain that many of them were never heard of, but in their own legends or fabulous histories; and many more, instead of any services done to mankind, owe all the honours now paid to them, to their vices, or their errors; whose merit, like that of Demetrius in the Acts,* was their skill of raising rebellions in defence of an idol, and throwing kingdoms into convulsions, for the sake of some gainful imposture.

"And as it is in the Pantheon, it is just the same in all the other heathen temples, that still remain in Rome; they have only pulled down one idol to set up another; and changed rather *the name*, than *the object* of their worship. Thus the little temple of *Vesta*, near the Tiber, mentioned by Horace, is now possessed by the *Madonna* of the Sun; that of *Fortuna Virilis*, by *Mary* the Egyptian; that of *Saturn*, (where the public treasure was anciently kept,) by *St. Adrian;* that of *Romulus and Remus* in the Via Sacra, by two other brothers, *Cosmas and Damianus;* that of Antonine the godly, by Lawrence the saint; but for my part, I should sooner be tempted to prostrate myself before the statue of a Romulus or an Antonine, than that of Lawrence or a Damian; and give divine honours rather, with Pagan Rome, to the founders of empires, than with Popish Rome, to the founders of monasteries." (*Middleton's Letter from Rome*, pp. 61–64.)

* Acts xix. 23.

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"But" (says the same author writing from Rome) "their temples are not the only places where we see the proofs and overt acts of their superstition. The whole face of the country has the visible characters of Paganism upon it; and wherever we look about us, we cannot but find, as St. Paul did in Athens (Acts xvii. 17), clear evidence of its being possessed by a superstitious and idolatrous people. The old Romans, we know, had their gods, who presided peculiarly over the roads, streets and highways, called *Viales, Semitales, Compitales;* whose little temples or altars decked with flowers, or whose statues at least, coarsely carved of wood or stone, were placed at convenient distances in the public ways, for the benefit of travellers, who used to step aside to pay their devotions to these rural shrines, and beg a prosperous journey and safety in their travels. Now this custom prevails still so generally in all Popish countries, but especially in Italy, that one can see no other difference between the old and present superstition, than that of changing the name of the deity, and christening as it were the old *Hecate in triviis*, by the new name of *Maria in trivio;* by which title, I have observed one of their churches dedicated in this city: and as the heathens used to paint over the ordinary statues of their gods, with red or some such gay color, so I have oft observed the coarse images of these saints so daubed over with a gaudy red, as to resemble exactly the description of the god Pan in Virgil:

Sanguineis ebul baccis minioque rubentem. *Ecl.* x.

In passing along the road, it is common to see travellers on their knees before these rustic altars; which none ever presume to approach without some act of reverence; and those who are most in haste, or at a distance, are sure to pull off their hats at least, in token of respect: and I took notice, that our postillions used to look back upon us, to see how we behaved on such occasions, and seemed surprised at our passing so negligently before places esteemed so sacred. — But besides these images and altars, there are frequently erected on the road huge *wooden crosses*,*

* The *cross* among the Roman Catholics is honoured with a *festival* — "a day consecrated *to the wood of the cross* on which the Saviour

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dressed out with flowers, and hung round with the trifling offerings of the country people; which always put me in mind of the superstitious veneration, which the heathens used to pay to some old trunks of trees or posts, set up in the highways, which they held sacred, or of that venerable oak in Ovid, covered with garlands and votive offerings:

> Stabat in his ingens annoso robere quercus;
> Una nemus: Vittae mediam, memoresque tabellae
> Sertaque cingebant, voti argumenta potentis. *Met.* viii.
>
> 'Rev'rend with age, a stately oak there stood,
> Its branches widely stretched, itself a wood,
> With ribands, garlands, pictures covered o'er,
> The fruits of pious vows from rich and poor.'" *Ibid.* pp. 76–78.

"Akin to the worship of images is the use of *Agnus Dei's*. 'An *Agnus Dei* (so called from the image of the Lamb of God impressed on the face of it) is made of virgin wax, balsam, and chrism, blessed according to the form prescribed in the Roman Ritual. The spiritual efficacy, or virtue of it, is gathered from the prayers that the church make use of in the blessing of it, *which is to preserve him who carries an Agnus Dei, or any particle of it, about him, from any attempts of his spiritual or temporal enemies; from the dangers of fire, of water, of storms and tempests, of thunder and lightning, and from a sudden and unprovided death. It puts the devils to flight, succours women in child-bed, takes away the stains of past sins, and furnishes us with new grace for the future, that we may be preserved from all adversities and perils, both in life and death, through the cross and merits of the Lamb who redeemed and washed us in his blood.* — The Pope consecrates the Agnus Dei's the first year of his pontificate, and afterwards on every seventh year, on Saturday before Low Sunday, with many solemn ceremonies and devout prayers.' And this in the nine-

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hung." *Mosheim's Ecclesiastical History*, cent. vii., part ii., chap. iv., § 2. Also, *note* (2).

They ascribe to the cross the worship of *latria, i. e.* supreme worship. Their worship of the cross therefore, it seems, is divine worship addressed to *a wooden deity*. For a specimen of some of the prayers they offer to the cross, see — "*Litany of the Holy Cross*," in *St. John's Manual*, pp. 1127, 1128.

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teenth Century! See 'Devotion and Office of the Sacred Heart of our Lord Jesus Christ,' p. 375." (*Cramp's Text-Book of Popery*, chap. xv., *circa finem*, n. 30.)

If *oaths* imply worship, which I suppose will not be disputed, then *in swearing*, the Roman Catholics worship other objects besides God, for they swear by other objects besides him. "'Thou shalt fear the Lord thy God,' says Moses, 'and shall serve him only, and swear by his name' (*Deut.* vi. 13). 'How shall I be favourable unto thee?' says God by the prophet Jeremiah; 'thy children have forsaken me, and sworn by those who are no gods' (*Jer.* v. 7–9). To swear, therefore, 'by those who are no gods,' by saints, by relics, by the cross, is forsaking God, and bestowing on creatures the worship that is due to him alone. However, men are allowed, by the catechism of Trent (in secund. Praecept. Decal. p. 267), to swear by the cross and the relics of saints; and in the church of Rome, few oaths are now administered in the name of God alone. When the emperors came to Rome to take the imperial diadem at the Pope's hands, the following oath was tendered to them: 'I, king of the Romans, swear by the Father, Son, and Holy Ghost, *and by the wood of the cross, and by these relics*,' &c. In this oath, the wood of the cross and the relics of saints, are placed in the same rank with the Trinity, and are consequently honoured with the same divine worship. This kind of idolatry seems to have crept into the church in the time Justinian." (*Bower's History of the Popes* — P. *Vigilius*, in med., note.)

What a mass of heathenish idolatry and superstition is the Roman Catholic worship, with all its overgrown aggregation of ceremonies, of which they seem to think so much! One of these their superstitious ceremonies, is their use of '*holy water*.' Among them, "nobody ever goes in or out of a church, but is either sprinkled by the priest, who attends for that purpose on solemn days, or else serves himself with it from a vessel, usually of marble, placed just at the door, not unlike one of our baptismal fonts. Now this ceremony is so notoriously and directly transmitted to them from Paganism, that their own writers make not the least scruple to own it. The Jesuit la Cerda, in his notes on a passage of Virgil where this

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practice is mentioned, says, 'Hence was derived the custom of holy church, to provide purifying or holy water at the entrance of their churches.' *Aquaminarium* or *Amula*, says the learned Montfaucon, was a vase of holy water, placed by the heathen at the entrance of their temples, to sprinkle themselves with. The same vessel was by the Greeks called *Periranterion;* two of which, the one of gold, the other of silver, were given by Crœsus to the temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of all their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water-pot. The very composition of this holy water was the same also among the heathen as it is now among the papists, being nothing more than a mixture of salt with common water; and the form of the sprinkling brush, called by the ancients *aspersorium* or *aspergillum*, (which is much the same with what the priests now make use of,) may be seen in bass-reliefs or ancient coins, wherever the insignia, or emblems of the pagan priesthood are described, of which it is generally one.

"Platina, in his Lives of the Popes, and other authors, ascribe the institution of this holy water to pope Alexander the first, who is said to have lived about the year of Christ 113. But it could not be introduced so early; since, for some ages after, we find the primitive fathers speaking of it, as a custom purely heathenish, and condemning it as impious and detestable. Justin Martyr says, 'That it was invented by demons, in imitation of the true baptism signified by the prophets, that their votaries might also have their pretended purifications by water;' and the emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with holy water, on purpose either to starve, or force them to eat, what, by their own principles, they esteemed polluted.

"Thus we see what contrary notions the primitive and Romish church have of this ceremony; the first condemns it as superstitious, abominable, and irreconcilable with Christianity; the latter adopts it as highly edifying, and applicable to the improvement of Christian piety. The one looks upon it as the contrivance of the devil, to

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delude mankind; the other as the security of mankind against the delusions of the devil. But what is still more ridiculous than even the ceremony itself, is to see their learned writers gravely reckoning up the several virtues and benefits derived from the use of it, both to the soul and the body;* and to crown all, producing a long roll of miracles, to attest the certainty of each virtue which they ascribe to it.† Why may we not then justly apply to the present people of Rome, what was said by the poet of its old inhabitants for the use of this very ceremony?

> Ah nimium facilcs, qui tristia crimina caedis
> Flumineâ tolli posse putetis aquâ! — *Ovid. Fast.* ii. 45.
>
> 'Ah, easy fools, to think that a whole flood
> Of water e'er can purge the stain of blood.'" — *Dr. Middleton's Letter from Rome,* pp. 45–48.

This holy water is thought so much of among them that they apply its use to the purifying or blessing of their horses, and have "dedicated a yearly festival peculiarly to this service, called, in their vulgar language, *the benediction of horses*, which is always celebrated with much solemnity in the month of January; when" (at Rome) "all the inhabitants of the city and neighbourhood send up their horses, asses, &c., to the convent of St. Anthony, near St. Mary the great, where a priest in surplice at the church door sprinkles with his brush all the animals singly, as they are presented to him, and receives from each owner a gratuity proportionable to his zeal and ability. I have met with some hints of a practice not foreign to this, among the ancients; of sprinkling their horses with water in the circensian games: but whether this was done out of a superstitious view of inspiring any virtue, or purifying them for those races, which were esteemed sacred; or merely to refresh them under the violence of such an exercise, is not easy to determine. But allowing the Romish priests to have taken the hint from some old custom of Paganism; yet this however must be granted them, that they alone were capable of cultivating so coarse and bar-

* 'Durant. de Ritib. L. i. c. 21. Hospinian de origine Templorum. L. ii. c. 25.'

† 'Hujus aquae benedictae virtus variis miraculis illustratur, &c. — *Durant.* ibid.'

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ren a piece of superstition into a revenue sufficient for the maintenance of forty or fifty idle monks." (*Ibid.* pp. 48, 49.) — As each animal is presented to the priest, "he takes off his skull-cap, mutters a few words, in Latin, intimating that through the merits of the blessed St. Anthony, they are to be preserved for the coming year from sickness and death, famine and danger, then dips his brush in a huge bucket of holy water, that stands by him, and sprinkles them in the name of the Father, and of the Son, and of the Holy Ghost. Sometimes the visitor at Rome will see a splendid equipage drive up, attended by outriders, in elegant livery, to have the horses thus sprinkled with holy water, all the people remaining uncovered till the absurd and disgusting ceremony is over. On one occasion a traveller observed a countryman, whose beast having received the holy water, set off from the church door at a gallop, but had scarcely gone a hundred yards before the ungainly animal tumbled down with him, and over its head he rolled into the dust. He soon, however, arose, and so did the horse, without either seeming to have sustained much injury. The priest looked on, and though his blessing had failed, he was not out of countenance; while some of the by-standers said that but for it, the horse and his rider might have broken their necks. — A recent eye-witness of this ceremony, writes as follows: 'If I could lead my readers, on the 17th of January, to the church of St. Antoin in Rome, I am convinced they would not know whether they should laugh at the ridiculous religious performances, or weep over the heathenish practices of the church of Rome. He would see a priest in his sacerdotal garments, with a stole over his neck, a brush in his right hand, and sprinkling the mules, asses, and horses with holy water, and praying for them and with them, and blessing them in order to be preserved the whole year from sickness and death, famine and danger, for the sake and merits of the holy Anthony! All this is a grotesque scene, so grotesque that no American can have any idea of it, and heathen priests would never have thought of it. Add to that, the great mass of people, the kickings of the mules, the meetings of the lovers, the neighings of the horses, the melodious voices of the asses, the shoutings of the multitude, and mockings of the protes-

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tants, who reside in Rome, and you have a spectacle, which would be new, entirely new, not only for American protestants, but for the heathen themselves, and must be abominable in the eye of God. But enough; the subject is too serious; it is a religious exercise, practised by the priests of Rome, in the so-called metropolis of the Christian world, sanctioned by the self-styled infallible head of the church of Rome. All we can say is: *Ichabod, thy glory is departed.* The priests of *heathen* Rome would be ashamed of such a religious display in the nineteenth century.'" (*Ibid.* pp. 192–194.)

Another of their superstitious customs is, *their burning of lamps and candles* in their worship *by day*, as well as by night. "No sooner is a man advanced a little forward into their churches, and begins to look about him, but he will find his eyes and attention attracted by a number of *lamps* and *wax candles*, which are *constantly burning before the shrines and images of their saints.** 'In all the great churches of Italy,' says Mabillon, 'they hang up lamps at every altar;' a sight which will not only surprise a stranger by the novelty of it, but will furnish him with another proof and example of the conformity of the Romish with the Pagan worship; by recalling to his memory many passages of the heathen writers, where their perpetual lamps and candles are described as continually burning before the altars and statues of their deities.† — Herodotus tells us of the Egyptians, (who first introduced the use of lights or lamps into their temples,) that they had a famous yearly festival called, from the principal ceremony of it, *the lighting up of candles;* ‡ but

* Their churches then must be great places for the burning of oil and wax, as we know they are for the celebration of masses. "In the church of All Saints, at Wittemburg, 9,991 masses were annually celebrated, and 35,570 lbs. of wax annually consumed. Luther called it 'the sacrilege of Tophet.' 'There are,' said he, 'only three or four lazy monks who still worship this shameful mammon; and if I had not restrained the people, this abode of all Saints, or rather of all Devils, would have been brought down with a crash such as the world has never yet heard.'" *D'Aubigné's History of the Reformation*, book x., *paulo post med.*

† Centum aras posuit, vigilemque sacraverat ignem. *Virg. Aen.* iv. 200.

‡ Καὶ τῇ ὁρτῇ δύνομι κέεται λυχνοκαίη. *Herod.* L. ii. 62. Edit. Lond.

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there is scarcely a single festival at Rome which might not for the same reason be called by the same name. — The primitive writers frequently expose the folly and absurdity of this heathenish custom; 'they light up candles to God,' says Lactantius, 'as if he lived in the dark; and do not they deserve to pass for madmen, who offer lamps to the author and giver of light?' — In the collections of old inscriptions, we find many instances of presents and donations from private persons of lamps and candlesticks to the temples and altars of their gods; a piece of zeal, which continues still the same in modern Rome, where each church abounds with lamps of massy silver, and sometimes even of gold; the gifts of princes, and other persons of distinction; and it is surprising to see how great a number of this kind are perpetually burning before the altars of their principal saints, or miraculous images; as St. Anthony of Padua, or the Lady of Loretto; as well as the vast profusion of wax candles, with which their churches are illuminated *on every great festival;* when the high altar, covered with gold and silver plate, brought out of their treasuries, and stuck full of wax lights disposed in beautiful figures, looks more like the rich side-board of some great prince, dressed out for a feast, than an altar to pay divine worship at." (*Dr. Middleton's Letter from Rome*, pp. 50, 51.)

Their *festivals* are great times for the illumination of their churches, as well as for innumerable other ceremonies equally vain and superstitious. "At the feast of *Christmas*,* the Roman Catholics have exhibited in their

* "From the first institution of this festival, the western nations seem to have transferred to it many of the follies and censurable practices which prevailed in the pagan festivals of the same season, such as adorning the churches fantastically, mingling puppet-shows and dramas with worship, universal feasting and merrymaking, Christmas visits and salutations, Christmas presents and jocularity, and Christmas revelry and drunkenness. For from the days of Augustine and Chrysostom down to our own times, we find many devout persons deprecating the heathenish manner in which the festival was kept, and labouring to give it a more Christian character. The Christmas holydays, — which by a law of *Theodosius* the Gr., (emperor A. D. 383–395,) were to comprise 14 days, or the seven days before Christmas and the seven days after (Codex Justinian., lib. iii., tit. xii., leg. 2), — have borne so close a resemblance, wherever they have been observed, to the Roman *Saturnalia, Sigilaria*, &c., and to the Juel feast of the ancient Goths, as to

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churches a cradle, with an image of an infant in it, which is rocked with great seeming devotion; and on *Good-Friday* they have the figure of our Saviour on the cross, and then they perform the service which they call the *Tenebres*, having abundance of lighted candles, all of which they extinguish one by one, after which the body is taken down from the cross and put into a sepulchre, and men stand to watch it." (*Fox's Acts and Monuments of the Christian Church*, book xi., p. 642.) And the time has been when a practice of theirs was to consecrate a lamb at *Easter*. "That such a gross piece of superstition as that of consecrating a lamb at Easter, and eating the flesh of it, once prevailed in the Roman church, appears from Walafridus Strabo, who severely censures it (Strabo de reb. Eccles. c. 18); and likewise from the old *Ordo Romanus*, where a form is set down for the consecration of a lamb at Easter." (*Bower's History of the Popes* — P. *Nicholas, vers. finem*, note.)

Alas for an idolatrous church! Such a church must be in a bad condition. "Wherefore, my dearly beloved, flee from idolatry." 1 *Cor.* x. 14. "What agreement hath the temple of God with idols?" 2 *Cor.* vi. 16. "Little children, keep yourselves from idols. Amen." 1 *John*, v. 21.

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afford strong presumption of an unhappy alliance between them from the first." *Mosheim's Ecclesiastical History*, cent. iv., part ii., chap. iv., § 5, n. (12).

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DISCOURSE V.

THE DECEPTIONS OF THE ROMAN CATHOLICS.

2 THESS. ii. 1–12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

MY present subject in course is, *the deceptions of the Roman Catholics.*

The whole papal system, of doctrines and practices, is deceptive, because it is so exceedingly erroneous: but the deceptions of which I speak in this discourse, are such as are practiced with the more or less apparent *design* to deceive. For, that the Roman Catholics practice deceptions *designedly* to deceive, they themselves will not deny. The practice is in perfect accordance with a well known maxim of theirs, *viz.* that "the end sanctifies the means." Even as early as the fourth century, it was an extensively approved principle among the professed Christians of the age, (a principle all along retained by the Roman Catholics down to the present time,) "that to *deceive and lie, is a virtue,* when religion can be promoted by it.* And

* "There is a lax morality in the world that recommends a *lie* rather than the *truth,* when the purposes of *religion* and *humanity* can be served

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it is almost incredible, what a mass of the most insipid fables, and what a host of pious falsehoods have, through all the centuries, grown out of it, to the great detriment of true religion." (*Dr. Mosheim's Ecclesiastical History*, cent. iv., part ii., chap. iii., § 16.)

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by it. But when can this be? The religion of Christ is one eternal system of truth, and can neither be served by a *lie* nor admit of one. On this vile subject fine words have been spoken. *Tasso*, in his elegant episode of *Sophronia* and *Olindo*, in the *Gerusalemme Liberata*, b. ii. v. 22, represents the former as telling a lie to Saladdin, relative to the stealing of an image, for which, as he could not discover the culprit, he doomed all the Christians in his power to death. Sophronia, a pious Christian virgin, getting into the presence of the tyrant, in order to save her people, accuses herself, though perfectly innocent, of the theft. Her conduct on this occasion the poet embellishes in the following manner, for which the religion of that time, which dealt in *holy frauds*, would no doubt applaud him.

'Ed ella: il reo si trova al tuo cospetto;
Opra è il furto, Signor, di questa mano
Io l' immagine tolsi; Io son colei
Che tu ricerchi, e me punir tu dei.
Così al pubblico fato il capo altero
Offerse, e 'l volle in se sol racorre.
MAGNANIMA MENZOGNA! or quando è il VERO
SI BELLO, che si possa a te preporre?'

Then she: 'Before thy sight the guilty stands;
The theft, O King, committed by these hands.
In me the thief who stole the image view!
To me the punishment decreed is due.'
Thus, filled with public zeal, the generous dame
A victim for her people's ransom came.
O *great deceit!* O *lie divinely fair!*
What *truth* with such a *falsehood* can compare! HOOLE.

"Thus a *lie* is ornamented with splendid decorations both by the *Italian* and *English* poet, and the whole formed into an anti-apostolic maxim, *Let us do* EVIL, *that* GOOD *may come of it.*

"A purer morality was taught by one of the most ancient *heathen* writers than is here preached by these *demi-christians*:—

Εχθρος γαρ μοι κεῖνος, ὁμως αἰδαο πυλῃσιν,
'Ος χ' ἑτερον μεν κευθει ενι φρεσιν, αλλο δε βαζει.
Iliad. l. ix., v. 312.

My soul detests him as the gates of hell,
Who knows the *truth* and dares a *falsehood* tell.

"The following is the advice of a genuine *Christian* poet, and one of the holiest men of his time:—

LIE *not*; but let thy *heart* be true to *God*;
Thy *tongue* to *it*, thy *actions* to them *both*.
Cowards tell lies, and those who *fear the rod*;
The stormy working soul spits *lies* and *froth*.
DARE TO BE TRUE! *nothing* can NEED a *lie*.
The *fault* that *needs* it *most* grows TWO thereby. HERBERT.
Dr. Clarke's Commentary, Josh. ii., end—2.

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The Roman Catholics are accustomed to practice their deceptions in various ways: as,

First, By means of *forgeries*. Among the most prominent of these are,

1. Their *pretended miracles*. Their miracles, most if not all of them, are manifestly such as are adapted to support false doctrines, or superstitions and unscriptural practices; and, consequently, as manifestly, they cannot be true miracles. I will produce some specimens of their miracles, such as they themselves have published as having been wrought within the limits of their own self-styled Catholic church. Pretended miracles have been connected with the names, it seems, even of some of Rome's earliest and best bishops. Thus of *Clement*, (*Clemens Romanus*,) it is related, and by Romanists believed, not only that he was banished, by the emperor Trajan, into the Chersonesus beyond the Euxine sea, and there caused a fountain to spring up miraculously for the relief of the Christians confined to the same inhospitable region, and converted the whole country to the faith, which provoked the emperor to such a degree that he ordered him to be thrown into the sea, with an anchor fastened to his neck; but "it is added, that, on the anniversary of his death, the sea retired to the place where he had been drowned, though three long miles from the shore; that upon its retiring, there appeared a most magnificent temple, all of the finest marble; and in the temple a stately monument, in which was found the body of the saint; that the sea continued thus retiring every year on the same day, not daring, for the space of seven days, to return to its usual bounds, *that the Christians might, at their leisure, and without apprehension of danger, perform their devotions in honour of the saint.* To crown the whole, they add, that, one year, a mother having heedlessly left her young child in the temple, upon her return, next year, she found it not only alive, but in perfect health. No mention is made of such stupendous miracles by Irenaeus, who was brought up under Polycarp Bishop of Smyrna, in Asia, at the very time Clement is supposed to have suffered, and who speaks of him at length. His silence is a plain demonstration that they were unknown to him; and they

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must have been known, had they been true." (*Bower's History of the Popes*—pope *Clement.*)

"We are told" (concerning pope *Leo the Great*) "that a very beautiful woman being admitted, among others, to kiss Leo's hand, on Easter day, according to the custom that then obtained, he was surprised with a sudden attack from an enemy, whom he believed to have been long since entirely subdued; and felt that he was still a man. But it cost his hand dear; for the ceremony was no sooner over than he cut it off, thinking he thereby fulfilled the command given in *St. Matthew* (xviii. 8). However, as by being thus maimed he became incapable of discharging some of the duties of his pastoral office, he soon repented what he had done; and, desirous of having his hand again, he applied to an image of the Virgin Mary, said to be one of the many that were painted by St. Luke, the very image which, on that account, is honoured to this day in the church of *Santa Maria Maggiore*, at Rome, with an extraordinary worship. The Virgin heard his prayers, restored him his hand, and, by a no less miracle, extinguished in him the fire of concupiscence, to the very last spark. But his immediate successors, knowing themselves to be, at least, as frail as he, and not caring to expose their frailty to the like danger, changed the ancient custom, and gave no longer their hand, but their foot, to be kissed: and thus to the frailty of Leo, the custom, which still obtains, of kissing the pope's foot, is said to owe its first origin.* The fact here related is gravely attested by St. Antoninus, and many others, and was represented in a very ancient picture, on the wall of the old church of St. Peter. But Clement VIII. chosen in the latter end of the sixteenth century, taking offence at the representation, (for the devil was there painted in the shape of a lecherous satyr, presenting to the pope, with a leering look, and a contemptu-

* "As for the custom of kissing the bishops' hands, that mark of respect was paid them very early, even by the emperors themselves; 'kings and princes,' says St. Ambrose, 'do not disdain to bend and bow their necks to the knees of the bishops, and kiss their hands.' But the custom of kissing the pope's foot was not introduced till many ages after Leo's time, no mark of respect being then shown to the bishop of Rome, no title given him, but what was common with him to all other bishops, at least to the patriarchs." *Bower—Leo the Great, in fine,* note.

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ous smile, a beautiful woman), caused it to be erased; and, at the same time charged Baronius to disprove the fact, which he thought no-ways redounded to the credit of his great predecessor. This task Baronius, who always wrote as he was bid, readily undertook; and the dissertation he published on the occasion is worthy of particular notice. For he there strives to convince the world, that tradition had confounded pope Leo with the iconoclast emperor Leo, who had caused the right hand of St. John Damascene to be cut off, which he very gravely tells us, was restored to him by a miraculous image of the Virgin Mary, adding, 'And hence did these old women's stories (garrularum fabulae vetularum), concerning Leo, take their rise:' as if the miraculous cure savored more of an old woman's story in the one case, than it does in the other. And, after all, if what is said of Leo was the 'invention and dreams of old women, without the least appearance of truth,' why did the popes suffer such dreams to be represented in so holy a place as the Vatican? Why did none of the predecessors of Clement undeceive the world, by ordering such fabulous representations to be erased? The reason is obvious; they believed them as well as the credulous vulgar; and were, like them, imposed upon, by old women's stories and tales, or else they were not ashamed to impose upon others what they had too much sense to credit themselves." (*Bower*—P. *Leo the Great, in fine*, note.)

According to this story, as you perceive, the pope applied to an image of the Virgin Mary to have his hand restored; as if he thought an *image* could do a miracle. But this, it seems, is the real belief of Romanists. "There can be no doubt," say their writers, "but that the *images* of our saints often work signal miracles, by procuring health to the infirm, and appearing to us often in dreams, to suggest something of great moment for our service."* (*Middleton's Letter from Rome*, p. 56.) And there can be no doubt, we may venture to say, that the miracles done by their images are no very marvellous things. As says *Dr. Fulke*, they "are no marvels. No marvel if they sweat, when their paper heads be smeared on the inside

* 'Durant de Ritib. L. i. c. 5.'

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with hot oil. No marvel if they bleed at the nose, when blood is poured in at the top of their heads. No marvel if they move their eyes and lips, when a false knave behind pulleth the wires fastened to those devices by which they move. No marvel if they speak, when a devilish wretch speaketh in a trunk behind them. These, and such like miracles done by them, no man need to marvel at." (*Fulke's Confutation of the Rhemish Testament, John* xiv. 12.)

"As St. Peter was thought to keep the keys of the kingdom of heaven, it was a crafty contrivance of the popes, to have small keys made of different metals, some even of gold, and to send them as presents from St. Peter, to those persons who had deserved well of the apostolic see, or whom they wanted to oblige. Of these keys Gregory the Great was of all popes the most liberal. One he sent to king Childebert, the son of Brunichild, assuring him, that if he wore it at his neck, it would screen him from all evils, 'Quae collo vestro suspensae a malis vos omnibus tueantur.' Another he bestowed on Columbus, bishop in the province of Numidia. A third he gave to Theodorus, physician to the emperor Mauritius; and a fourth, of gold, the most remarkable of all, to Theotistes and Andrew, the governors of that emperor's children. For *it had even wrought a miracle*, which he thus relates in the letter he wrote to them when he sent it. 'This key,' says he, 'was found by a Lombard in a city beyond the Po; who indeed made no account of it, as the key of St. Peter; but observing that it was of gold, he took it up, and pulled out a knife with a design to cut it. But he was that moment possessed with an evil spirit, and he stuck the knife in his own throat, and died on the spot. At this spectacle king Autharis, who was present, and the Lombards who attended him, were struck with such dread and terror, that not one of them had the courage to take up the key, or so much as to touch it. A Lombard, therefore, named Minulphus, who professed the catholic faith, was sent for; and he took it up without the least fear or apprehension. King Autharis, surprised at the event, caused another golden key to be made, and sent both to my predecessor, namely, Pelagius II., *with an account of the miracle.* That very key,' continues Gregory, 'the key

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by which God was pleased to destroy an haughty and perfidious man, I send to your excellency, that you, who love and fear him, may *by it*,' (remarkable words!) '*attain your eternal salvation.*' The unhappy Lombard had perhaps his throat cut by some zealous catholic for the affront which he offered to St. Peter in his key." (*Bower's History of the Popes*—P. *Vitalianus*, note.)

"In the life of *St. Winnock*, (in *Mabillon's* Acta Sanctor. ord. Bened., tom. iii. p. 195), it is stated as a miracle, that his mill, when he let go of it to say his prayers, would turn itself. And when an inquisitive monk looked through a crevice to see the wonder, he was struck blind for his presumption. The biographer of *St. Pardulphus* (ibid., p. 541, sec. 18) makes a child's cradle to rock day after day without hands; but if touched, it would stop, and remain immovable. In the life of *St. Guthlack* of Croyland, (ibid., p. 263, § 19), while the saint was praying at his vigils, a vast number of devils entered his cell, rising out of the ground and issuing through crevices, 'of direful aspect, terrible in form, with huge heads, long necks, pale faces, sickly countenances, squalid beards, bristly ears, wrinkled foreheads, malicious eyes, filthy mouths, horses' teeth, fire-emitting throats, lantern jaws, broad lips, terrific voices, singed hair, high cheekbones, prominent breasts, scaly thighs, knotty knees, crooked legs, swollen ancles, inverted feet, and opened mouths, hoarsely clamorous.' These bound the saint fast, dragged him through hedges and briars, lifted him up from the earth, and carried him to the mouth of hell, where he saw all the torments of the damned. But while they were threatening to confine him there, *St. Bartholomew* appeared in glory to him; the devils were affrighted; and he was conducted back to his cell by his celestial deliverer." (*Mosheim's Ecclesiastical History*, cent. viii., part i., chap. i., § 8, n. 19.)

As many of the miracles and miraculous stories of the Romanists were manifestly designed to do honour to particular saints, so the Virgin Mary especially is, among the rest, made to have her share of this sort of honour. "There was a man" (say they) "whose occupation was highway robbery; but, whenever he set out on any such expedition, he was careful to address a prayer to *the*

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Virgin. Taken at last, he was sentenced to be hanged. While the cord was around his neck, he made his usual prayer, nor was it ineffectual. The Virgin supported his feet 'with her white hands,' and thus kept him alive two days, to the no small surprise of the executioner, who attempted to complete his work with strokes of a sword. But the same invisible hand turned aside the weapon, and the executioner was compelled to release his victim, acknowledging the miracle. The thief retired into a monastery, which is always the termination of these deliverances.

"At the monastery of St. Peter, near Cologne, lived a monk perfectly dissolute and irreligious, but very devout toward the apostle. Unluckily, he died suddenly without confession. The fiends came as usual to seize his soul. St. Peter, vexed at losing so faithful a votary, besought God to admit the monk into paradise. His prayer was refused, and though the whole body of saints, apostles, angels, and martyrs joined at his request to make interest, it was of no avail. In this extremity he had recourse to *the mother of God.* 'Fair lady,' said he, 'my monk is lost if you do not interfere for him; but what is impossible for us, will be but sport for you, if you please to assist us. Your Son, if you but speak a word, must yield, since it is in your power to command him.' The queen mother assented, and, followed by all the virgins, moved toward her Son. He who had himself given the precept, 'Honour thy father and thy mother,' no sooner saw his own parent approach, than he rose to receive her, and, taking her by the hand, inquired her wishes. The rest may be easily conjectured. Compare the gross stupidity, or rather the atrocious impiety of this tale, with the pure theism of the Arabian Nights, and judge whether the Deity was better worshipped at Cologne or at Bagdad." (*Dowling's History of Romanism*, book iv., chap. i., § 11.)

According to the Dominicans, the founder of their order, *St. Dominic*, was the *Virgin Mary's peculiar favourite;* and a favourite instrument of theirs, in performing to her their devotions, is the *rosary.* With reference to the *rosary* therefore, they relate wonderful things. "A damsel," (say they,) "by name Alexandra, induced by Dominic's preaching, used the rosary; but her heart followed too

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much after the things of this world. Two young men, who were rivals for her, fought, and both fell in the combat; and their relations, in revenge, cut off her head, and threw it into a well. The devil immediately seized her soul, to which it seems he had a clear title — but, for the sake of the rosary, the Virgin interfered, rescued the soul out of his hands, and gave it permission to remain in the head at the bottom of the well, till it should have an opportunity of confessing and being absolved. After some days this was revealed to Dominic, who went to the well, and told Alexandra, in God's name, to come up: the bloody head obeyed, perched on the well-side, confessed its sins, received absolution, took the wafer, and continued to edify the people for two days, when the soul departed to pass a fortnight in purgatory on its way to heaven.

"When Dominic entered Thoulouse, after one of his interviews with the Virgin, all the bells of the city rang to welcome him, untouched by human hands! But the heretics [Albigenses] neither heeded this, nor regarded his earnest exhortations to them, to abjure their errors, and make use of the rosary. To punish their obstinacy a dreadful tempest of thunder and lightning set the whole firmament in a blaze; the earth shook, and the howling of affrighted animals was mingled with the shrieks and groans of the terrified multitude. They crowded to the church, where Dominic was preaching, as to an asylum. 'Citizens of Thoulouse,' said he, 'I see before me a hundred and fifty angels, sent by Christ and his mother to punish you! This tempest is the voice of the right hand of God.' There was an image of the Virgin in the church, who raised her arm in a threatening attitude as he spoke. 'Hear me!' he continued, 'that arm shall not be withdrawn till you appease her by reciting the rosary.' New outcries now arose: the devils yelled because of the torment this inflicted on them. The terrified Thoulousians prayed and scourged themselves, and told their beads with such good effect, that the storm at length ceased. Dominic, satisfied with their repentance, gave the word, and down fell the arm of the image!

"In one of his visits to heaven, Dominic was carried before the throne of Christ, where he beheld many religionists of both sexes, but none of his own order. This so

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afflicted him, that he began to lament aloud, and inquired why they did not appear in bliss. Christ, upon this, laying his hand upon the Virgin's shoulder, said, 'I have committed your order [the Dominicans] to my mother's care;' and she, lifting up her robe, discovered an innumerable multitude of Dominicans, friars and nuns, nestled under it!

"The next of these foolish legends is almost too impious to be repeated. The Dominicans—the inquisitors—tell us that 'the Virgin appeared to Dominic in a cave near Thoulouse; that she called him her son and her husband; that she took him in her arms, and bared her breasts to him, that he might drink their nectar! She told him that, were she a mortal, she could not live without him, so excessive was her love; even now, immortal as she was, she should die for him, did not the Almighty support her, as he had done at the Crucifixion! At another visit, she espoused him; and the saints, and the Redeemer himself, came down to witness the marriage ceremony!

"It is impossible to transcribe these atrocious blasphemies without shuddering at the guilt of those who invented them; and when it is remembered that these are the men who have persecuted and martyred so many thousands for conscience's sake, it seems as if human wickedness could not be carried farther." (*Ibid.*, book v., chap. ix., § 85.)

Pretended miracles, used as they are by the Romanists to sustain the credit of any or every abomination of theirs, are, of course, not wanting to establish belief in their *wafer God.* "*Caesarius*, lib. 9, cap. 8, reports, that a certain woman, having received the communion unworthily, carried the host to her hives, for to enrich the stock of bees: and afterwards coming again to see the success, she perceived that the bees, acknowledging their God in the sacrament, had, with admirable artifice, erected to him a chapel of wax, with its doors, windows, bells, and vestry; and within it a chalice where they laid the holy body of Jesus Christ. She could no longer conceal this wonder. The priest, being advertised of it, came thither in procession, and he himself heard harmonious music, which the bees made, flying round about the sacrament; and having

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taken it out, he brought it back to the church full of comfort, certifying, that he had seen and heard our Lord acknowledged and praised by those little creatures.

"*Nicholas de Laghi*, in his book of the miracles of the holy sacrament, says, That a Jew blaspheming the holy sacrament, dared to say, that if the Christians would give it to his dog, he would eat it up, without showing any regard to their God. The Christians being very angry at this outrageous speech, and trusting in the Divine Providence, had a mind to bring it to a trial: so, spreading a napkin on the table, they laid on many hosts, among which one only was consecrated. The hungry dog being put upon the same table, began to eat them all, but coming to that which had been consecrated, without touching it, *he kneeled down before it*, and afterwards fell with rage upon his master, catching him so closely by the nose, that he took it quite away with his teeth.—The same which St. Matthew warns such like blasphemers, saying, 'Give not that which is holy unto dogs, lest they turn again and rend you.'

"*St. Anthony of Padua*, disputing one day with one of the most obstinate heretics that denied the truth of the holy sacrament, drove him to such a plunge, that he desired the saint to prove this truth by some miracle. St. Anthony accepted the condition, and said he would work miracles upon his mule. Upon this, the heretic kept her three days without eating and drinking; and the third day, the saint, having said mass, took up the host, and made him bring forth the hungry mule, to whom he spoke thus:—In the name of the Lord, I command thee to come and do reverence to thy Creator, and confound the malice of heretics. While the saint made this discourse to the mule, the heretic sifted out oats to make the mule eat; but the beast having more understanding than its master, *kneeled before the host*, adoring it as its Creator and Lord. This miracle comforted all the faithful, and enraged the heretics; except him that disputed with the saint, who was converted to the Catholic faith." (*Ibid.*, book iv., chap. ii., § 20.)

"The Breviary teems with narratives of miracles wrought by the saints. For instance, St. Francis Xavier turned a sufficient quantity of salt water into fresh to save the lives

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of five hundred travellers, who were dying of thirst, enough being left to allow a large exportation to different parts of the world, where it performed astonishing cures. St. Raymond de Pennafort laid his cloak on the sea, and sailed thereon from Majorca to Barcelona, a distance of a hundred and sixty miles, in six hours. St. Juliana lay on her death-bed: her stomach rejected all solid food, and in consequence she was prevented from receiving the eucharist. In compliance with her earnest solicitations, the consecrated wafer was laid upon her breast; the priest prayed; the wafer vanished; and Juliana expired. S. Elizabeth, queen of Portugal, had lived a long while on bread and water; in her illness the physicians directed her to take wine; when she refused to follow their prescription, the water she was about to drink was miraculously changed into wine. *With many others of the same sort.* Breviar. Dec. 3; Jan. 23; June 19; July 8." (*Cramp's Text-Book of Popery*, chap. xv., *in fine*, note.)

"The melting of St. Januarius's blood at Naples, whenever it is brought to his head, which is done with great solemnity on the day of his festival, whilst at all other times it continues dried and congealed in a glass phial, is one of the standing and most authentic miracles of Italy. Yet Mr. Addison, who twice saw it performed, assures us, that instead of appearing to be a real miracle, he thought it one of the most bungling tricks that he had ever seen." * (*Dr. Middleton's Letter from Rome*, p. 97.)

"An amusing circumstance occurred in connection with this pretended miracle of the melting of the blood of St. Januarius, at the time of the invasion of Italy by the troops of Napoleon Bonaparte. In order to excite the populace of Naples against the French, the Popish priests, through the medium of the confessional, and in other ways, had contrived to circulate the impression among the people, that St. Januarius was incensed against the foreign invaders, and that the phial of blood would show the anger of the Saint, by refusing to liquefy. On the appointed day, the blood was exposed as on former occasions to the adoration of the multitude, but true to the predictions of the priests, the Saint was angry, and the blood

* 'Addison's Trav. at Naples.'

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remained congealed. The superstitious multitude, unsuspicious of the imposture practised on them by their priests, and deprived of their expected miracle, were upon the point of rising *en masse* upon the impious French, who had so deeply offended their Saint. The French commander, hereupon, planted cannon before the church of St. Januarius, and troops of soldiers in the principal streets. Having stationed cannoneers, with lighted matches ready to fire them at the word of command, he then issued a special order to the priests in charge of the miraculous phial of blood, that if in TEN MINUTES the Saint did not repent of his obstinacy, and perform his usual miracle, the church should be fired upon, and the city should be reduced to ruins. It was a critical moment. Five minutes of the precious ten had passed away, and the Saint yet continued obstinate. The cannoneers were just ready to advance with their matches, the multitude were looking on in anxious expectation, when (*mirabile dictu!*) the Saint relented just in time, and the blood was seen to melt! The multitude rent the air with their shouts. The church, the image, and the blood of the Saint were spared for future exhibitions; and the priests returned to their homes mortified and chagrined at having, at least once in their lives, been compelled to perform their well-practised jugglery in spite of themselves." (*Ibid., Appendix* A., pp. 177, 178.)

One of the most ridiculous and contemptible of all the "*lying wonders*" of popery "is the *Santissima Casa*, or holy house of the Virgin, at Loretto, a small town in the Pope's dominions in Italy. The popish priests pretend that this is the house in which the Virgin Mary was born, and was *carried by angels through the air*, from Nazareth to Loretto, some centuries ago; and that the Virgin Mary herself appeared to an old man to reveal to him the wonderful fact. They also show the *Santissima Scodella*, or *holy porringer*, in which, they gravely assert, the pap was made for the infant Jesus (!!) The Pilgrims who visit this laughable imposture, regard it as a special favour to obtain a chaplet or a rosary that has been shaken in this wonderful porringer, *duly certified by the priests*, or an inch square of the Virgin's old veil, which is changed every year; and if fortunate enough to obtain them, they

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sacredly preserve these treasures, which they regard as preservatives against witchcraft and other calamities. The holy house and image are hung around with votive offerings, some valuable, such as golden hearts, chains with precious stones, silver and gilt angels, &c. which have been contributed by rich devotees, besides multitudes of other offerings, the gifts of the poorer pilgrims. — This ridiculous fable of the journey through the air of the Santa Casa, porringer and all, irresistibly reminds one of the famous feat, recorded by Mother Goose, about 'the cow that jumped over the moon,' and 'the dish that ran off with the spoon;' and the mental imbecility which can credit the one is scarcely equalled by the childish simplicity which believes the other. And yet, incredible as it may seem, the great body of Romanists, amidst the light of the nineteenth century, profess actually to believe this most absurd of all impostures; and a regular establishment of priests is maintained, with an annual revenue of many thousand dollars, the proceeds of the exhibition. A small pebble picked up in the house, *duly certified*, has been sold for ten dollars, and an unfortunate mouse that had concealed itself under the Virgin's dress, for as much as would purchase an ox, and afterward embalmed by the purchaser, and kept as a preservative against diseases and accidents."* (*Dr. Dowling's History of Romanism*, book ix., chap. iv., § 32.)

How manifest it is of Romish miracles, that they are miracles only in *name*, i. e. that they are mere *forgeries!* "If we sit down to examine the pretended miracles of Rome, we shall find them always the most numerous, and the most confidently attested, in proportion to the absurdity of the doctrine or practice in whose favour they

* Indefinitely more might be added, of such like miraculous stories, strongly marked as impostures, but all piously believed by Romanists to be real miracles. Designing men have long practiced themselves to take advantage of the credulity of the common people. "The greater the simplicity and credulity of the multitude, the more audacious would be the crafty in playing off their tricks." (*Mosheim's Ecclesiastical History*, cent. v., part i., chap. i., § 7.) "It is a fine saying of *Livy*, Histor., lib. xxiv., c. 10, § 6: Prodigia multa nuntiata sunt, quae quo magis credebant simplices ac religiosi homines, eo plura nuntiabantur." *Ibid.*, n. (15).

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are alleged; as in the case of transubstantiation, purgatory, the worship of images, relics, crucifixes, indulgences, and all the tricks of monkery; as if miracles were of no other use but to subvert the reason and senses of mankind and confound all the distinctions between right and wrong: but if there be any rule of judging of their reality, or any power in man to discern truth from falsehood, we must necessarily conclude, from the nature and end of the Popish miracles, that whatever testimonies may be brought to support them, they were all, without exception, either wrought by wicked spirits, or forged by wicked men." (*Dr. Middleton's Letter from Rome*, p. 169, 170.)

2. Other forgeries of the Roman Catholics are *certain supposititious writings of theirs.* As one of the earliest forgeries of this kind, I mention certain pretended *letters, viz.* one *from Agbarus* (or Abgarus), king of Edessa, to our Saviour, and another from our Saviour to *Agbarus.* "The *fable* of the [said] letters was proscribed as such by pope Gelasius, in a council of seventy bishops. These letters, it is true, are quoted by pope Adrian as genuine. But was Adrian more infallible than Gelasius, who condemned them as apocryphal? (*Bower's History of the Popes — Gregory* II., note.) What ground (if any) there was for the story of these letters we cannot say, but the prevailing opinion among the learned is that the letters are both of them a forgery. Of the one ascribed to our Saviour Dr. Clarke says: "The short and silly *letter to Agbarus*, king of Edessa, attributed to Jesus Christ, by Eusebius and others, is a mere self-confuted imposture, and worthy of no regard. This letter, together with Agbarus's letter to our Lord, is printed in the *Monument. Patr. Orthodox.* vol. i. p. 1." (*Dr. Clarke's Concise View of the Succession of Sacred Literature*, vol. i., part i., art. ΙΗΣΟΥΣ Ὁ ΧΡΙΣΤΟΣ.)

Another of this sort of forgeries is *the pretended donation of Italy to pope Sylvester, by the emperor Constantine the Great, as a reward to the pope for baptizing him.* "I need not employ many words to show the forgery of the so much boasted donation of all Italy, supposed to have been made by Constantine to Sylvester, in the spring of the year 324, four days after he had been baptized by that

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pontiff, since the instrument * of that donation is now looked upon as supposititious, by all who have the least tincture of learning. The arguments they allege against it are: 1. That more than twelve copies of that instrument are still extant, all differing from one another. 2. That it evidently appears, from two constitutions of Constantine, still to be seen in the Theodosian Code, that he was not at Rome, but at Thessalonica, in the spring of the year 324. 3. That neither Eusebius, who has given us a very minute and particular account of the actions of that prince, nor any other contemporary writer, has so much as hinted at so memorable a fact. 4. That all the ancient writers, both Greek and Latin, agree, that Constantine was not baptized at Rome, but at Nicomedia, when he lay at the point of death.† Let those who stand up in defence of that donation, give satisfactory answers to these reasons, and I shall conclude with them, that Italy being, by such a donation, disjoined from the empire, the emperors who succeeded Constantine had no claim or title to that country; that none of their constitutions were binding

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* "The following extract from this pretended deed of donation will be sufficient to show the character of this bungling imposture. 'We attribute to the chair of St. Peter ALL THE IMPERIAL DIGNITY, GLORY, AND POWER. * * Moreover, we give to Sylvester, and to his successors, our palace of Lateran, incontestably one of the finest palaces on earth; we give him *our crown, our mitre, our diadem*, and all our imperial vestments; we resign to him the imperial dignity. * * * WE GIVE AS A FREE GIFT TO THE HOLY PONTIFF THE CITY OF ROME, and all the Western cities of Italy, as well as the Western cities of the other countries. To make room for him, we ABDICATE OUR SOVEREIGNTY over all these provinces; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since IT IS NOT JUST THAT A TERRESTRIAL EMPEROR SHALL RETAIN ANY POWER WHERE GOD HAS PLACED THE HEAD OF RELIGION.'" *Dowling's History of Romanism*, book iv., chap. i., § 2.

† "In his last illness, he summoned to the imperial palace at Nicomedia, several Christian bishops, fervently requesting to receive from them the ordinance of baptism, and solemnly protesting his intention of spending the remainder of his life as the disciple of Christ. He was accordingly baptized by Eusebius, bishop of that city; after which he entirely laid aside his purple and regal robes, and continued to wear a white garment till the day of his death, which, after a short illness, took place on the 22d of May, in the year 337, at the age of sixty-four, having reigned thirty-three years." *Jones's History of the Christian Church*, chap. iii., sect. i.

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there; and consequently that, by the inhabitants of Italy, recourse ought to be had, in all cases, not to the civil, but to the canon law: for such pernicious doctrines have been broached, published, and maintained, as natural deductions from Constantine's great generosity to Sylvester." (*Bower's History of the Popes* — P. *Sylvester, versus finem.*)

Among the very many forged writings of the Romanists are their *false decretals.* These have been the means of doing much for the popes. But, "all the decretal epistles of the popes, before Syricius [who was elected in the year 384], are so filled with absurdities, contradictions, anachronisms, &c., that they are now given up, even by the most sanguine advocates for the papal supremacy. And yet these very decretals, absurd as they are, and inconsistent with themselves, as well as with all the genuine writings of those times, whether sacred or profane, were, for several ages, the main stays of the whole fabric of the papal power. By them that power was established; by them it was supported; for, in the days of ignorance, they were universally received as the genuine writings of the ancient Bishops of Rome, in whose names they were published. And, truly, were we to rank them, as they were ranked in the monkish and ignorant ages, with the decisions of the œcumenical councils, and the canonical books of the Scripture, no room would be left to question any branch of the unlimited power claimed by the popes. They were held in the greatest esteem and veneration from the beginning of the 9th century to the time of the Reformation, when, upon the first dawn of learning, the cheat was discovered, and the stays removed, which till then had supported the unwieldy edifice. But it was then in a condition to stand by itself, at least till new frauds were devised to prop it up; and this was accordingly done, without loss of time.

"The decretals of the first popes are quoted by Bellarmine, to prove, that the supremacy of the Bishops of Rome was universally acknowledged in the earliest times (Bell. de Rom. Pont. l. 2, c. 14): but, at the same time, he owns, that *he dares not affirm them to be of undoubted authority.* And what can be more absurd than to quote a forgery, or what he himself owns may be a forgery, in

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vindication of so darling a point as *the supremacy?* But he did it for want of better evidences, and must therefore be excused. Baronius, ashamed to lay any stress on such gross and palpable forgeries, contents himself with only saying, that the popes had no hand in forging them; and that they never made use of their authority to support their own. That they were concerned in, or privy to, the forging of those letters, I dare not affirm: but that they countenanced them, as they did all other forgeries tending to the advancement of their see: that they received them as genuine, and endeavoured to impose them upon others; nay, that they made use of them soon after their first appearance in the world, to establish and promote the authority of their see; are undoubted matters of fact: witness the letter, which Nicolas I. wrote, in the year 865, to Hincmarus archbishop of Rheims, and to the other bishops of France, who, refusing to comply with some exorbitant demands of the pope, had rejected the decretals, on which those demands were founded, as writings that had been lately counterfeited. Nicolas, in his answer to them, maintains the authenticity of those letters, exhorts all, who profess the Catholic faith, to receive them *with due veneration*, and claims, in virtue of such sacred and authentic writings, an uncontrolled authority over all the churches of the world, as lodged from the beginning in his see. (Nic. I. ep. 42.) And was not this making use of the supposed authority of those decretals to promote his own? Nicolas seems to have believed the letters to be genuine; and, if he did, he was certainly mistaken, and erred in proposing, as he does, spurious pieces for a *firm and strong foundation* of our belief, as well as our practice. If he did not believe them to be genuine, and yet endeavoured to persuade the bishops of France that they were so; nay, and claimed, upon the authority of such pieces, a power over them, and their churches; a worse epithet would suit him better than that of *fallible*, which is common to all men.

"The first who published these decretals was, according to Hincmarus, Riculphus bishop of Mentz, who was supposed to have brought them from Spain; because the name of Isidore was prefixed to the collection, and a famous writer of that name, namely, Isidore, Bishop of

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Seville, had flourished in Spain some centuries before. But such a mean and scandalous undertaking is altogether unworthy of so great a prelate; and besides, the author of the supposed decretals has copied, *verbatim*, some passages from the council of Toledo in 675, and from the sixth council in 681, whereas Isidore of Seville died in 636. The learned Ellies du Pin lays this forgery at the door of some German or Frenchman, the letters being all written in the style of the Germans and French, of the 9th century, and many of them addressed to persons of these two nations. Hincmarus was mistaken, in supposing the forged decretals to have been first published by Riculphus of Mentz; for in some of them are found fragments of the council held at Paris in 829, and he died in 814. They were first ushered into the world, and forged too, in all likelihood, by one Benedict, deacon of the church of Mentz, though, in his Preface to that collection, he would fain make us believe, that Autcarius, the successor of Riculphus, found them in the archives of that church, and that they had been placed there by Riculphus, who had brought them from Spain. Autcarius, in whose time Benedict published his collection, is thought to have been privy to the imposture. The name of Isidore, which was then very common in Spain, was prefixed to it, to persuade the world, that the decretals were brought from that country, and not forged at Mentz, where they first appeared. However, they were suspected by some, even in that dark age, and absolutely rejected by Hincmarus of Rheims, as writings of no authority. But the popes, whose pretensions they were calculated to favour, exerting all their authority to bring them into repute, they were in the end universally received, and inserted in all the collections of canons. At present they are so universally exploded, that there is not a single writer, no, not even in the Church of Rome, who is not ashamed to patronize or defend them. But the work is done, for which they were intended; and now that the edifice can stand by itself, no matter what becomes of the stays that supported it when it could not. These decretals may be justly looked upon as a standing monument of the ignorance, superstition, and credulity, that universally prevailed in the church, from the beginning of the ninth century to the time of

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the Reformation. I shall conclude with observing, that, from these decretals, Anastasius the Bibliothecarian, and after him Platina, have chiefly copied what they relate of the first popes, supposing them to have really done what, in those spurious pieces, they are said to have done." (*Bower*—pope *Cletus*, alias *Anacletus*, note.)

"A long letter from [pope] Sixtus III. to the eastern bishops, establishing several of the papal prerogatives, has been long received as genuine, and is quoted by Bellarmine, to prove, that councils ought to be called by none but the pope, Sixtus saying there, 'The emperor Valentinian has summoned a council by our authority.' But that letter is wholly made up of passages borrowed from the VIIIth council of Toledo, from Gregory the Great, from Felix III., from Adrian, and from the Theodosian and Justinian codes; and therefore evidently supposititious. Sixtus is supposed to have written it on occasion of his having cleared himself before a council, from the charge of debauching a sacred virgin. But the acts of that council are so manifestly fabulous, that even Binius and Baronius have been forced to give them up, though the emperor Valentinian, whom the acts suppose to have assisted at the council, is there said to have referred the pronouncing of the sentence to the pope himself, 'because the judge of all ought to be judged by none.' It was, without all doubt, to establish this maxim, that the acts of this council were forged." (*Bower*—Pope *Sixtus* III.)

"To the acts of this council are commonly added, those of the judgment supposed to have been given at Rome, on occasion of an appeal, made to that see, by one Polychronius, said to have been bishop of Jerusalem, and to have appealed from the judgment of his colleagues in the east, to that of the bishop of Rome. The acts of this judgment too have been long received as genuine, *and often quoted to prove, that the power of receiving appeals, claimed by the popes, has been acknowledged even by the eastern bishops;* nay, one of the popes, Nicolas I. appeals to them as genuine, in a letter, which he wrote to the emperor Michael. And yet that they are a mere forgery, may be as easily as evidently made to appear. For that judgment is supposed to have been given while the emperor Valentinian was the seventh time consul with

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Avienus, that is, no fewer than eleven years after the death of Sixtus. Besides, it is manifest from the acts of the councils of Ephesus and Chalcedon, that Juvenalis assisted at both as bishop of Jerusalem; and the first of these two councils was held a year before the election of Sixtus, and the latter eleven years after his death; so that Polychronius was not bishop of Jerusalem in his time: it may be even questioned whether there ever was a bishop of Jerusalem bearing that name; at least I can find none in the catalogues of the bishops of that city, that have been handed down to us." (*Ibid.*, note.)

The popish divines are so mad upon their idols that, to prove the antiquity of the use and worship of images, "they gravely allege a decree, supposed to have been made in a council held by the apostles at Antioch, commanding the faithful, 'that they may not err about the object of their worship, to make images of Christ, and to worship them.' But of the supposed apostolical decree no mention is made, no notice is taken, by any writer whatever, till seven hundred years after the times of the apostles, that is, till the dispute about images, and the worship of images, made such a council and such a decree necessary. And on that consideration both are given up, as inventions of the more modern Greeks, by Petavius, by Pagi, and by all the Roman Catholic writers of judgment and candor." (*Bower*—P. *Gregory* II. Vol. ii., p. 29, 30.)

Secondly. Another way in which the Roman Catholics practice their deceptions is, by *the bad uses they make of facts:* such as,

1. The *misrepresenting of facts.* Thus cardinal *Bellarmine*, who, in speaking of the institution of the *vicars* of the popes, "expresses himself thus: 'Leo appointed Anastasius, bishop of Thessalonica, *his vicar in the east, in the same manner as the predecessors of Anastasius had been vicars of the predecessors of Leo.*' From these words every reader would naturally conclude, and Bellarmine designs they should, that the bishops of Thessalonica had been the pope's vicars from the beginning, or time out of mind; whereas it is certain, that this institution had taken place but a few years before. Pope Leo I. in conferring on Anastasius the vicariate dignity of his see, as he styles

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it, declared, that he followed therein the example of his predecessor, Syricius, who first appointed Anysius to act in his stead. But he was doubly mistaken; for these vicars were first instituted, as is notorious, by Damasus,* and not Syricius; and it was not by Syricius, but by Damasus, that Anysius was vested with that dignity. The bishop of Thessalonica is styled, by the ancient writers, the pope's vicar in *East Illyricum*, which is manifestly confining his vicariate jurisdiction to that district; but Bellarmine extends it at once all over the east, by distinguishing him with the title of the pope's vicar *for the east.*" (*Bower's History of the Popes*—P. *Damasus, versus finem.*)

Thus again, the same cardinal *Bellarmine*, for the pretended power in the bishops of Rome of receiving *appeals* from all other tribunals, and finally determining all controversies, in a letter of Chrysostom in which he addresses himself to pope Innocent in conjunction with several other persons, "finding some expressions which he thought might be so interpreted as to favour and countenance the pretensions of the see of Rome, had Chrysostom addressed himself to Innocent alone, makes him accordingly, *by altering the number in the passage he quotes, address him-*

* "The institution of *vicars* was, by the succeeding popes, improved into that of *legates*, or, to use De Marca's expression, the latter institution was grafted on the former. The legates were vested with a far greater power than the vicars, or, as pope Leo expresses it, 'were admitted to a far greater share of his care, though not to the plenitude of his power.' They were sent on proper occasions into all countries, and never failed exerting, to the utmost stretch, their boasted power, oppressing, in virtue of their paramount authority, the clergy as well as the people, and extorting from both large sums, to support the pomp and luxury in which they lived.

"The custom of appointing vicars and legates may well be alleged as a remarkable instance of the craft and policy of the popes, since, of all the methods they ever devised (and many they have devised) to extend and establish their power, none has better answered their ambitious views. But how Bellarmine could lay so much stress upon it as he does, to prove, that the pope has, by divine right, a sovereign authority and jurisdiction over all the churches of the earth, is inconceivable. For it is certain, beyond all dispute, that such a custom had never been heard of till the time of Damasus, that is, till the latter end of the fourth century, when it was first introduced, upon the dismembering of East Illyricum, by Gratian, from the western empire." *Bower*—P. *Damasus, vers. finem.*

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*self to Innocent alone;** and then concludes, that even the Greeks acknowledge the bishop of Rome for their supreme judge. What must every impartial man think of a cause, that wants to be thus defended? What of those, who thus defend it?" (*Bower*—pope *Innocent.*)

The *ante-dating* of the edict issued in the Diet of Worms against Martin Luther, is an instance of Romish *misrepresentation.* That edict was issued near the close of the Diet, when those favourable to Luther and his cause had principally left. "The Spaniards, Italians, and the most *ultra-montane* of the German princes, alone remained. Thus Aleander (a nuncio of the pope) was master of the field. He presented to Charles [the emperor Charles V.] a rough draught of an edict, intended to serve as a model for that the Diet was about to publish against the monk. The production of the nuncio pleased the incensed emperor. He assembled the members of the Diet, still at Worms, in his council-chamber, and read to them Aleander's paper, which, as Pallavicini informs us, was approved by all present. On the following day, which was a public festival, the emperor repaired to the cathedral, attended by the nobles of the court. The service being gone through, a crowd of persons thronged the interior, when Aleander, clothed in the insignia of his order, approached Charles. He held in his hand two copies of the edict against Luther, one in Latin, the other in German, and, kneeling before his Imperial Majesty, he petitioned Charles to affix to it his signature, and the seal of the empire. It was at the moment when sacrifice had just been offered, when the incense filled the temple, and the hymn was reverberating in the vaulted roofs, and, as it were, in the immediate presence of God, that the seal was to be set to the destruction of the enemy of Rome. The emperor, in the most gracious manner, took a pen, and attached his signature to the edict. Aleander withdrew in triumph, and instantly sent the decree to the printer, and thence to every part of Christendom. This result of Roman diplomacy had cost no small pains to the papacy. We learn from Pallavicini himself, that the edict, *though dated the 8th of May, was written and sign-*

* "He changes 'obsecro ut *scribatis*' into 'obsecro ut *scribas.*'"

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ed some days later, but ante-dated, in order that it might appear sanctioned by the presence of the whole Diet." * (*Dr. D'Aubigné's History of the Great Reformation*, book vii., *prope finem.*)

2. The *denying of facts.* Thus cardinal *Baronius* most audaciously *denied* that pope Honorius was condemned as a heretic by the sixth general council. "That Honorius was *not condemned* by the sixth general council, *is asserted by Baronius*, and stiffly maintained in his account of that council." "But it is no less certain and evident, if there is any certainty and evidence in history, that Honorius *was condemned* by the sixth general council, than it is certain and evident, that such a pope ever existed, or such a council ever was held; and Baronius might have as well questioned or denied the one as the other." "Some will not allow the pope to have been condemned as an heretic, or for heresy, but for a criminal neglect in not suppressing, as he might and ought to have done, the heresy that sprung up in his time. But that Honorius was condemned as an heretic, or for heresy, is so plain from the words of the judgment given by the council against him, that one might as well, with Baronius, deny him to have been condemned, as deny him to have been condemned as an heretic. The words of the judgment are, 'having read and examined,' say the fathers of the council, 'the dogmatic letters written by Sergius of Constantinople to Cyrus of Phasis, and to Honorius bishop of old Rome, and likewise the answer of Honorius to the said Sergius, and finding them entirely repugnant to the apostolic dogmas, as well as to the definitions of the councils, and the doctrine of the approved fathers, and agreeing with the doctrines of the heretics, we reject and accurse them.' The council then ordered the names of those, whose 'impious dogmas they had accursed and rejected, to be erased out of the diptichs, namely, the name of Sergius, Cyrus, &c. and of Honorius pope of old Rome,

* "*Pallavicini* says, Hist. concil. Trident., lib. i. c. 28, § 7, that the bill was drawn up May 25th, and signed May 26th, but dated back to May 8th. The reason, it is said, was, that the bill was passed at the close of the diet, and when many of the members had retired, and it was wished to disguise that fact." *Mosheim's Eccles. Hist.*, cent. xvi., sect. i., chap. ii., § 16, n. (37).

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'because they had found, by his letter to Sergius, that he had been in all things of the same mind with him, and had confirmed his impious dogmas, quia in omnibus ejus mentem sequutus est, et impia dogmata confirmavit.' Thus the council in the thirteenth session; and in the end of the same session they ordered the writings of Sergius, of Cyrus, &c. and likewise of Honorius, to be publicly burnt, as 'all containing the same impiety,' or the same impious doctrine. In their decree, or definition of faith, which they issued in the eighteenth and last session, and all signed to a man, they styled Theodorus of Pharan, Sergius, Cyrus, &c. and likewise Honorius, organs of the devil, as having been employed by the enemy of mankind 'in sowing errors, and propagating among the orthodox people the damnable heresy of one will in Christ, and one operation.' Now whether one condemned for writing letters that 'contained doctrines repugnant to the apostolic dogmas, to the definitions of the councils, to the doctrine of the fathers, and agreeing with the doctrine of the heretics; for being, in all things, of the same mind with a professed heretic, and confirming his impious dogmas; for sowing errors, as an organ of the devil, and propagating a damnable heresy;' whether, I say, one thus condemned, can be said to have been condemned only because he did not suppress that heresy when he might, I leave the reader to judge." (*Bower's History of the Popes*—P. *Agatho, in medio.*)

Thus again, pope *Alexander* VI. flatly *denied* a positive fact respecting a dispensation he had granted to a certain person; thus exhibiting, by the denial and its adjuncts, a very singular instance of baseness, cruelty, and injustice. "He had granted a dispensation to a nun, heiress to the crown of Portugal, to quit her religious profession, and marry the natural son of the late king. That dispensation gave great offence to Ferdinand the Catholic, who claimed that kingdom as the next heir to it after the nun; and the pope was, on the one hand, unwilling to revoke it, and, on the other, apprehensive of the consequences that might attend his maintaining it, in opposition to so powerful a prince. But [his son] Valentine [who was one of his cardinals] extricated him out of his perplexity, *advising him to deny his having ever issued such a dispensation*,

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and to charge the archbishop of Cosenza, the secretary of briefs, with having forged it. This expedient the pope readily embraced; and the archbishop was immediately apprehended by his order, as guilty of forgery, and sent prisoner to the castle of St. Angelo. As he, conscious of his own innocence, denied the fact with great constancy and firmness, and all who were acquainted with his character looked upon the charge as a malicious and groundless calumny, the pope sent John Merades, bishop elect of Toul, one of the noted instruments of his cruelty, to assure the prisoner in his name, that, though he was innocent, if he would, for some weighty reasons, take the guilt upon him, his holiness would cause him to be immediately set at liberty, and prefer him to the greatest dignities. The unhappy bishop, allured with the hopes of liberty and preferment, fell into the snare, pleaded guilty in the presence of several witnesses, and most humbly begged his holiness to forgive him. But instead of the promised liberty and dignities, the pope ordered him to be more closely confined than ever. He was soon afterwards brought before a private consistory, and being there found guilty, upon his own confession, of having forged the dispensation in question, the following sentence was pronounced by the pope himself against him: that he should be degraded, that his effects should be confiscated, and his person delivered up to the civil magistrate. This cruel and unjust sentence was executed with the utmost rigour; all the bishop's effects, and the money he was possessed of, were given to Valentine, and he himself was, by the civil magistrate, confined for life to a dungeon in the castle of St. Angelo, without any other food but bread and water. But death soon put an end to his misery."* (*Bower* — P. *Alexander* VI., *vers. finem.*)

3. *Exhibiting as facts matters which are not facts,*

* What a singular way of their own the Romanists have of justifying themselves in the denial of the facts of those matters made known to the confessors, at the confessional! "What is only known under the seal of confession, say their divines, is not known to man, but to God alone, since it was not discovered to a man, but to God represented by a man, that is, to the priest or confessor; *and therefore, the priest may, with a safe conscience, affirm,* EVEN UPON OATH, *that he knows not what he thus knew.*" *Bower* — P. *Syricius, paulo ante med.*, note.

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which have no foundation in truth. Thus pope *Leo the Great* was willfully guilty of *falsifying the truth*, to favour his pretended right of receiving *appeals*, "roundly asserting that, upon appeals from Gaul, his predecessors had frequently reversed or confirmed judgments given there. It were to be wished he had alleged one instance at least to confirm so bold an assertion; but that was more than was in his power to do, Celidonius [one who had appealed to this pope Leo] being the first Gallican bishop who ever thought of appealing from the judgment of his collegues in Gaul, to that of the bishop of Rome. This Leo could not but know; but probably thought it no crime in so material a point to sacrifice truth to the exaltation of his see." (*Bower's History of the Popes* — P. *Leo the Great, prope init.*)

Thus *the legates of the same pope Leo*, in the council of Chalcedon, after *falsely charging* one of the prelates present with presuming to assemble a council without the consent of the apostolic see, *falsely added*, that to do so had never been thought lawful, had never been done. "As to what the legates added, that it had never been thought lawful to assemble a council without the consent of the bishops of Rome, that it had never been done, it is so repugnant to truth, that might the authenticity of the acts of the council be questioned, no man, who has but dipped into ecclesiastical history, would believe they could have had the assurance gravely to advance, in an assembly of six hundred and thirty bishops, *such notorious and palpable falsehoods.* And yet their authority is alleged by Bellarmine, and after him by all the Roman Catholic divines, to prove, that the power of assembling œcumenical councils is vested in the pope alone, as if their authority could be of any weight, or deserve the least regard, when it evidently contradicts the most unexceptionable monuments antiquity can produce." (*Ibid., ante med.*)

When the army of the crusaders against the Albigenses in France were carrying on their infernal warfare, they laid siege to the city of Avignon, where many of the people whom they sought to destroy resided. But the city was defended with great bravery by Earl Raymond. Finding that the place was not to be conquered by force,

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the pope's legate, on the part of the crusading army, "had recourse to fraud; and even these measures for some time failed him. He then desired that he might be admitted into the city, in company with his prelates, *under the pretence that he would examine into the faith of the inhabitants, and affirming with an oath that he put off the siege of the city for no other cause than the welfare of their souls.* He added, that *the cry of their infidelity had ascended to the pope;* and that he wished to inquire whether they had done altogether according to the cry that had come up before him. The too credulous citizens, not suspecting the fraud, and *especially relying upon the sacredness of his oath*, opened their gates, on which the soldiers of the French army, as had been previously determined, rushed violently into the city, seized the citizens, bound them in chains, plundered their houses, killed numbers of the inhabitants, and having thus, by treachery, got possession, they brake down the towers, and destroyed the walls of that noble city." (*Jones's History of the Christian Church*, chap. v., sect. vi., *vers. fin.*)

That notorious monk John Tetzel, when preaching up and vending indulgences in Germany, "found but few [persons] sufficiently enlightened, and still fewer bold enough to resist him. In general he could easily manage a superstitious crowd. He had erected the red cross of indulgences at Zwickau, and the good people of the place had hastened to pour in the money that was to liberate souls [from their sins and from purgatory]. He was about to leave with a full purse. The evening before his departure, the chaplains and their acolytes called upon him to give them a farewell repast. The request was reasonable; but what was to be done — the money was already counted and sealed up. In the morning he had the large bell tolled. A crowd hurried to the church — every one thought that something extraordinary had happened since the period of the station had expired. 'I had intended,' said he, 'to take my departure this morning, but last night I was awakened by groans. I listened: they proceeded from the cemetery. Alas! it was a poor soul that called me, and entreated to be delivered from the torment that consumed it. I therefore have tarried one day longer, that I might move Christian hearts to compassion for this

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unhappy soul. Myself will be the first to contribute — but he who will not follow my example, will be worthy of all condemnation.' What heart would not answer to such an appeal. Besides, who can tell what soul thus cries from the tomb? The gifts were many; and Tetzel, with the chaplains and acolytes, sat down to a merry feast paid for by offerings for the poor soul of Zwickau." (*D' Aubigné's History of the Reformation*, book iii., *prope init.*)

When pope Pius the Fourth determined to exterminate the Waldenses from Calabria, (Italy,) where they had formed themselves into two corporate towns, "he sent *cardinal Alexandrino*, a man of a very violent temper and a furious bigot, *together with two monks*, to Calabria, where they were to act as inquisitors. These authorized persons came to St. Xist, one of the towns built by the Waldenses, and having assembled the people told them, that they should receive no injury, or violence, if they would accept of preachers appointed by the pope; but if they would not, they should be deprived both of their properties and lives; and that their intentions might be known, mass should be publicly said that afternoon, at which they were ordered to attend. The people of St. Xist, instead of attending mass, fled into the woods with their families, and thus disappointed the cardinal and his coadjutors. The cardinal then proceeded to La Garde, the other town belonging to the Waldenses, where, not to be served as he had been at St. Xist, he ordered the gates to be locked, and all avenues guarded. The same proposals were then made as to the inhabitants of St. Xist, but with this additional piece of artifice: *the cardinal assured them that the inhabitants of St. Xist had immediately come into his proposals, and agreed, that the pope should appoint them preachers.* This *falsehood* succeeded; for the people of La Garde, thinking what the cardinal had told them to be truth, said, they would exactly follow the example of their brethren at St. Xist. The cardinal having gained his point by deluding the people of one town, sent for two troops of soldiers, with a view to murder those of the other." (*Fox's Book of Martyrs*, or, *Acts and Monuments of the Christian Church*, book viii., p. 465. Ed. Philadelphia, 1830, 4to.)

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The antipope Felix, a character who figured on the stage of life in the fourth century, is honoured by the church of Rome as a saint and a martyr, and his festival is kept on the 29th of July. "This honour was conferred on him in the ages of darkness and ignorance, upon the authority of his fabulous Acts, and a more fabulous pontifical, from which his Acts seem to have been copied." His apotheosis therefore must have been greatly owing to the ignorance and darkness of the times in which it took place. Accordingly, "during the ages of darkness he held undisturbed the rank to which he had been thus raised: but when the dawn of knowledge began to appear, and it was discovered at last from contemporary and unexceptionable writers, who Felix was, the church of Rome was ashamed to own him among her saints. On the other hand, to degrade him had been giving a fatal blow to the pope's authority, and rendering it forever precarious, in so material a point as that of canonization. Felix therefore was, at all events, to keep his place in heaven; his sanctity was to be confirmed, and the world imposed upon by some contrivance or other, capable of utterly defeating the testimony of the ancients. This point being settled, to prevent all suspicion of deceit, or underhand dealings, Pope Gregory XIII. declared, in 1582, his intention of having the cause of Felix impartially examined. In order to this, he appointed Baronius, employed at that time in reforming the Roman martyrology, to put in writing whatever could be objected against Felix, and Cardinal Santorio to answer his objections, and collect likewise in writing all that could be said in favour of his new client, that the pope might be thoroughly acquainted with the merits of the cause before he came to a final decision. This conduct in Gregory has been censured by some overzealous divines of the Church of Rome, as if he had thereby given the world occasion to think that he questioned the infallibility of his predecessors, who had honoured Felix as a saint. But Gregory well knew what he was doing, and how the whole would end. In compliance with his orders, Baronius wrote a dissertation, which he himself calls a volume, and not a short one, to prove that Felix was neither a saint nor a martyr. As he had truth on his side, Cardinal Santorio, though a man of learning,

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could neither answer his arguments, nor offer any thing in so desperate a cause worthy of himself. He often addressed himself in his prayers to his client, entreating him to undertake his own cause, by suggesting to him what might be alleged in his defence. But the client was no less at a stand than the advocate. Some other person, therefore, must interpose: and whom did the carrying or losing such a cause more nearly concern than the pope, since his authority in a most essential point was at stake? This was a nice affair, and to be managed with great art and dexterity. Gregory, therefore, having often heard both sides, in a full congregation of cardinals, without betraying the least partiality for Felix, appointed them to meet for the last time on the 28th of July, the eve of the pretended saint's festival, judging that the most proper time to play off with good success the trick, which he had kept the whole time *in petto*. The cardinals met on the day appointed; Baronius quite silenced his adversary; the whole assembly was fully convinced that Felix was no saint, no martyr; the pope himself seemed to fall in with the rest, and accordingly rose up to declare, as was thought, the unhappy Felix fallen from heaven; when a great noise was all on a sudden heard at the door, and immediately a messenger entered, who, after uttering these words, 'holy Felix, pray for us,' acquainted the pope and the cardinals that the body of Felix was just discovered. Hereupon they all repaired in great haste to the church of Cosmos and Damianus, where the miraculous discovery had been made; and there saw, in a marble coffin of an extraordinary size, on one side the bodies of Mark, Marcellinus, and Tranquillinus; and on the other that of Felix, with this inscription on a stone that lay by it, 'The body of Saint Felix, who condemned Constantius.' Hereupon the *Te Deum* was sung with great solemnity for the triumph of truth: Felix was declared worthy of the veneration and worship that had till then been paid him, and a place was allowed him among the other saints in the Roman martyrology, where it is said, that 'he was driven from his see for defending the Catholic faith, by Constantius, an Arian emperor, and privately put to death at Cere, now Cervetera, in Tuscany.' Baronius, transported with joy, as he himself declares, at so miraculous and seasonable a dis-

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covery, immediately yielded, not to his antagonist Santorio, but to Felix, who had evidently interposed; and, taking that interposition for a satisfactory answer to all his arguments, he immediately retracted whatever he had said, and consigned to the flames whatever he had written in opposition to Felix. Thus, to maintain a chimerical prerogative, *they sport with truth; betray into error those who confide in them; and, turning the worst of men into saints, honour vice with the greatest reward they can bestow on virtue.*" (*Bower's History of the Popes* — P. *Liberius, ante med.*)

Such are a few specific instances of the bad uses which the Romanists make of facts, whereby we can easily see, to some extent at least, what they are capable of in the line of *falsehood*, in the practice of *lying*. "*What is a lie?* It is any action done or word spoken, whether true or false in itself, which the doer or speaker wishes the observer or hearer to take in a *contrary* sense to that which he knows to be true. It is, in a word, any action done or speech delivered with *the intention to deceive*, though both may be absolutely true and right in themselves." (*Dr. Clarke's Commentary, Gen.* xx. 12.)

Thirdly. Another subtle method by which the Romanists carry on their work of deceiving is, by *equivocations and mental reservations.* In this method of deceiving, the *Jesuits* are most notorious.* Thus, according to their "doctrine of *equivocations*," they say, "it is permitted to use ambiguous terms, leading people to understand them in another sense from that in which we understand them ourselves." (*Pascal's Provincial Letters*, p. 198.) But if equivocation be, (as indeed it is well defined to be,) *the use of ambiguous terms*, and if ambiguous terms be used with the *intention to deceive*, is not such an intention of the very *essence of lying?* "Equivocations are said to be expedients *to save telling the truth*, and yet *without telling a falsity;* but if an intention to deceive constitute the

* But the moral wrong of this species of deceiving is not to be understood as *confined to the Jesuits* as a distinct society, but as resting, in a greater or less degree, *with the whole Romish church.* For, "by identifying herself, at various times, with the Jesuits, she has virtually stamped their doctrines with her approbation." *Pascal's Provincial Letters*, p. 261, note.

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essence of a lie, which in general it does, I cannot conceive how it can be done without incurring guilt, as it is certainly an intention to deceive." (*Buck's Theological Dictionary*, art. *Equivocation.*)

"An equivocation, which serves the purpose of a lie, bears the same relation to it, as a hypocrite does to a profane person; it is only *apparently* better, and therefore a *more dangerous cheat.*" (*Dr. Scott's Explanatory Notes*, 1 *Sam.* xxvii. P. O.)

But there may be instances when even the equivocating Jesuits can find no words with which to speak equivocally. But yet, as if to meet their wants in all such cases, they have "the doctrine of *mental reservations.* A man may swear," say they, "that he never did such a thing (though he actually did it), *meaning within himself that he did not do so on a certain day, or before he was born, or understanding any other such circumstance,* while the words which he employs have no such sense as would discover his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to one's health, honour, or advantage." (*Pascal's Provincial Letters*, p. 198, 199.)

But would not this be *lying*, and *perjury* too, do you ask? They themselves answer, "No; for," say they, "it is the *intention* that determines the quality of the action." And they suggest "a still surer method for avoiding falsehood, which is this: after saying aloud, *I swear that I have not done that*, to add, in a low voice, *to-day;* or after saying aloud, *I swear*, to interpose in a whisper, *that I say*, and then continue aloud, *that I have done that.*" (*Ibid.*, p. 199.)

If it be thought there is reason to fear, that many persons might not have sufficient presence of mind to avail themselves of these methods, their "doctors have taught, for the benefit of such as might not be expert in the use of these reservations, that no more is required of them, to avoid lying, than simply to say that *they have not done* what they have done, provided they have, in general, the *intention* * of giving to their language the sense which an *able man* would give it." (*Ibid.* pp. 199, 200.)

* The doctrine of *intention*, as held by the Jesuits, is, that the inten-

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How surpassingly ingenious Romish doctors must be confessed to be, at contriving how to facilitate the business of deception!

Fourthly. Yet another of the ways in which the Roman Catholics are accustomed to practice their deceivings is, by *false promises.* "Promises" (say they) "are not binding, when the person in making them had no intention to bind himself. Now, it seldom happens that any have such an intention, unless when they confirm their promises by an oath or contract; so that when one simply says, *I will do it*, he means that he will do it if he does not change his mind; for he does not wish, by saying that, to deprive himself of his liberty." (*Pascal's Provincial Letters*, p. 200.) Those who entertain such loose notions as these, on the binding nature of promises, must of course be capable of falsifying them.

Thus, when the army of the crusaders acting against the *Albigenses* in France, an army raised according to the will of Rome and led on *by one of the pope's legates*, approached the city of *Carcasone*, it was defended by the Earl of Beziers. The legate finding, on trial, that the place was not so easily taken as he at first apprehended, and failing in an attempt to move the Earl to surrender on the conditions he proposed, next "insinuated himself into the graces of one of the officers of his army, telling him that it lay in his power to render to the church a signal instance of kindness, and that if he would undertake it, besides the rewards which he should receive in heaven, he should be amply recompensed on earth. The object was to get access to the Earl of Beziers, professing himself to be his kinsman and friend, assuring him that he had something to communicate of the last importance to his

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tion determines the quality of the action, *of whatever description the action be:* so that a man may perform an action safely *by framing to himself an intention of doing right*, although the same action without this artifice would be a damnable sin. What a wonderful thing, in the hands of Jesuits, is intention, for rendering all actions whether good bad or indifferent allowable! For, "what these casuists really maintain is, that actions in themselves *evil*, may be allowed, provided the *intentions* are good; and, moreover, that in order to make these intentions good, it is not necessary that they have any reference to God, but sufficient if they refer to our own convenience, cupidity or vanity." *Pascal's Provincial Letters*, p. 169, note.

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interests; and having thus far succeeded, he was to prevail upon him to accompany him to the legate, for the purpose of negotiating a peace, *under a pledge that he should be safely conducted back again to the city.* The officer played his part so dexterously, that the Earl imprudently consented to accompany him. At their interview, the latter submitted to the legate the propriety of exercising a little more lenity towards his subjects, as a procedure that might have the happiest tendency in reclaiming the Albigenses into the pale of the church of Rome;* he also stated to him that the conditions which had been formerly proposed to him were dishonorable and shameful,† and highly indecorous in those whose eyes ought to be as chaste as their thoughts: that his people would rather choose to die than submit to such disgraceful treatment. The legate replied that the inhabitants of Carcasone might exercise their own pleasure; but that it was unnecessary for the Earl to trouble himself any further about them, *as he was himself a prisoner until Carcasone was taken, and his subjects had better learnt their duty!* The Earl was not a little astonished at this information; he protested that he was betrayed, and that faith was violated: for that the gentleman, by whose entreaties he had been prevailed upon to meet the legate, *had pledged himself by oaths and execrations to conduct him back in safety to Carcasone.* But appeals, remonstrances, or entreaties, were of no avail: he was committed to the custody of the Duke of Burgundy, 'and, having been thrown into prison, died soon after, not without exciting strong suspi-

* The *Earl himself* professed the Roman Catholic religion.

† The *conditions* which the *legate* had proposed to the *Earl* were, that "he should be permitted to come out of the city, and to bring with him eleven others, with their bag and baggage. But with regard to the rest of the inhabitants, they should not leave the city except at his discretion, of which they ought to entertain the most favourable opinion, *because he was the pope's legate:* That all the inhabitants both men, women, maidens, and children, should come forth without so much as their shirts or shifts on, or the smallest covering to hide their nakedness, and that finally, the Earl of Beziers should be kept in strict custody and confinement, and that all his possessions should remain in the hands of such a successor as should be chosen for the preservation of the country." *Jones's History of the Christian Church,* chap. v., sect. vi., *in medio.*

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cions of being poisoned." (*Jones's History of the Christian Church*, chap. v., sect. vi., *in medio*.)

When John Huss of Bohemia lifted up his voice against the corruptions of the Roman Catholic church, and exposed the vices of the clergy, his adversaries accused him of holding forth heretical doctrines, and the council of Constance afforded them an opportunity of having him examined. "The council of Constance was assembled Nov. 16, 1414, to determine the dispute between the three contending factions for the papacy, and thither Huss was cited to appear, in order to justify his conduct and writings. The *Emperor Sigismund*, brother and successor of Winceslaus, encouraged Huss to obey the summons, and as an inducement to his compliance, sent him *a passport with assurance of safe conduct*, permitting him to come freely to the council, and *pledging himself for his safe return*."* (*Jones's History of the Christian Church*, chap. v., sect. viii., *post med.*) But no sooner had Huss reached Constance, than the passport was disregarded: the council was too strongly prejudiced against the man to pay any regard to a passport, and the *emperor*, a true son of the church to which he belonged, instead of exercising the power which he undoubtedly possessed of causing his passport to be regarded, *fell in with the council*. Huss was arrested and committed to prison, was condemned in the fifteenth session of the council, and straightway delivered over to the secular power and burnt alive as a heretic. Such was the end of the emperor's *assurance of safe conduct*.

When, after the death of king Edward VI. of England, his sister the lady *Mary* was waiting, in Framlingham castle in Suffolk, an opportunity to seat herself as queen on the British throne, "the people of Suffolk were the first to resort to her on this occasion. But, as they were zealous supporters of the reformation, they accompanied their promise of support under an express stipulation, that

* "The words of the safe conduct were, 'You shall let John Huss pass, stop, stay, and *return* freely, without any hindrance whatever.'" (*Bower's History of the Popes*—P. *John* xxiii., *ante med.*) "Omni prorsus impedimento remoto, transitire, stare, morari et *redire* libere permittatis sibique et suis, are the very words of the safe-conduct." *Jones*, chap. v. sect. viii., *post med.*, note.

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the protestant religion, as established in king Edward's reign, should not be disturbed, and that none of the laws and orders publicly enacted during his reign should be altered. *In consenting to this, she made no hesitation; promising them faithfully, upon the word of a queen, that she would make no innovations in religion.* How *sincere* she was in these promises," her course afterward shows; "and how *honestly* she meant to keep them, may be inferred from that common and abominable subterfuge of the advocates and partisans of popery, that, 'no faith is to be kept with heretics.' Under this damnable and detestable position, all the civil and social duties of life are at once declared a nullity, whensoever they interfere with the interests of those, who maintain the Romish religion. By means of a protestant army, *collected under the most solemn promises, and formed under the most sacred sanctions*, she secured her advance to the throne, and *trampled on all the ties of political and civil obligations by the almost instantaneous revival of popery.* What can the favourers of such a religion say to this? Or how is it possible for any sophistry of men or devils to remove such 'blackness of darkness,' which must ever fix an indelible mark of disgrace on persons of every station and condition in life?—When the protestants of Suffolk, on finding the queen's proceedings against those who adhered to the religion established in king Edward's reign, reminded her of the solemn engagement and promise she had made, we have an eminent illustration of the versatility of human nature, which so conspicuously demonstrates the difference of disposition in a prosperous and inauspicious condition. Her answer must not be omitted, as a proof of our observation. 'Forasmuch, (said she,) as you, being but the members, desire to rule your head, you shall one day well perceive, that members must obey their head, and not look to bear rule over the same.'* Neither were these considered as bare words; for, in order to strike terror into others, not to upbraid her, however respectfully they might touch upon her breach of trust, she

* "A letter of hers, addressed to bishop Gardiner, extant in the British Museum, in her own writing, declares her fixed intention of extirpating and burning every protestant." *Fox's Book of Martyrs*, book ii., chap. i.

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punished a gentleman of the name of Dobbe for this very act of humbly petitioning her on account of her promises, with ordering him to be exposed three times in the pillory. Others were imprisoned for delivering her books and supplications, collected from the Scriptures, containing exhortations to induce her to continue in the true reformed religion then established." (*Fox's Book of Martyrs*, book ii., chap. i.)

Arch-bishop *Cranmer* himself experienced the falseness of Romish promises. He had been a long time in their hands, imprisoned, degraded, insulted, when, changing their manner of dealing with him, "his enemies *promised him his former greatness* if he would but recant, *as well as the queen's favour;*" and when, induced by a love of life, he signed the detestable instrument of recantation, *then they sentenced him to the fire.* "They first seduced him to live by recantation, and then doomed him to perish, using perhaps the sophistical argument, that, being brought again within the Catholic pale, he was then most fit to die." (*Ibid.*, book iv., chap. ii.) But Cranmer did not die a Roman Catholic; he died indeed, by the hands of the treacherous Roman Catholics, a martyr at the stake, but not without evidencing, for the wrong of his recantation, the most sincere and genuine repentance.

Even oaths, with all their awful solemnity, seem to present but a feeble barrier to Romanists, even those of the highest official standing among them, to prevent them from falsifying their promises. "Seventeen of the Roman pontiffs were *perjurers.* These were Felix, Formosus, John, Gregory, Pascal, Clement, John, Boniface, Innocent, Gregory, Benedict, John, Eugenius, Paul, Innocent, Julius, and Paul. Felix and the rest of the Roman clergy swore to acknowledge no other pontiff during the life of Liberius, whom the emperor had banished. The clergy, notwithstanding, immediately after, while Liberius survived, elected Felix to that dignity, which, without hesitation, he accepted. A perjured Roman bishop then presided among the perjured Roman clergy.—Formosus was deposed and excommunicated by Pope John, who made him swear never again to enter his bishopric or the Roman city. Pope Martin, in the way of his profession, and with great facility, dissolved the oath and restored Formosus

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to his dignity. The obligation having, in this manner, undergone a chemical analysis in the pontifical laboratory, Formosus returned with a good conscience and with great propriety to his episcopal seat, and, in the end, to the Roman See.—John the Twelfth, in 957, swore fealty to Otho on the body of Peter. This solemn obligation, his holiness afterward violated and revolted to Adalbert the Emperor's enemy.—Gregory the Seventh took an oath, inconsistent with the acceptance of the Pontifical dignity with which he was afterward vested. The council of Worms, in consequence, in 1076, declared his holiness guilty of perjury. Gregory, besides, made Rodolph of Germany break the oath of fidelity which he had taken to the Emperor Henry.—Pascal the Second, in 1111, granted to Henry on oath, the right of investiture, and promised never to excommunicate the Emperor. Pascal, afterward in a synod of the Lateran, excommunicated Henry. His holiness excused his conduct and pacified his conscience by an extraordinary specimen of casuistry. I forswore, said his infallibility, the excommunication of his majesty by myself, but not by a council. Bravo! Pope Pascal. Clement the Fifth, in 1307, engaged on oath to Philip the Fair, to condemn the memory and burn the bones of Boniface the Eighth. This obligation, his holiness violated. John the Twenty-second, in 1316, swore to Cardinal Napoleon, to mount neither horse nor mule till he had established the holy See at Rome. His holiness, however, established his apostolic court, not at Rome, but at Avignon. He satisfied his conscience by sailing instead of riding, and substituted a ship for a land conveyance. John's casuistry was nearly as good as Pascal's.—Boniface, Innocent, Gregory, Benedict, and John engaged on oath to resign the Papacy; but, on being required to fulfil the obligation, these viceroys of heaven refused. The oaths, on the occasion, were of the most solemn kind. Innocent swore on the holy Evangelists; and Gregory, in the name of God, Lady Mary, the Apostles, and all the celestial court. Benedict swore on the gospels and the wood of the cross. The oaths were attended with dreadful imprecations. The attempt of these vice-gods to evade the accomplishment of their engagements, presents a scene of equivocation and chicanery, which is unequalled

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perhaps in the annals of the world. Benedict, said the Parisian University, endeavored to escape by a forced interpretation, contrary to the intention of the obligation. Gregory and Benedict, says Giannone, swore and then shuffled about the performance, and, according to Alexander, resolved to retain their dignity contrary to the sanctity of a solemn oath. Gregory and Benedict, however, on this occasion, discovered some candour. Gregory, said the council of Pisa, contrary to his obligation, declared publicly and frequently, that the way of cession was unjust and diabolical, and, in this, he agreed with Benedict. Gregory, Benedict, and John were, in the councils of Pisa and Constance, condemned for perjury.—Eugenius the Fourth, in 1439, was condemned in the council of Basil for perjury. Paul the Second, as well as Innocent the Eighth, bound himself by oath to certain regulations, and afterwards disregarded his engagement. Julius the Second took an oath on the gospels, binding himself to call a general council; but afterward deterred the fulfillment of the treaty. The breach of his obligation occasioned the convocation of the second council of Pisa. Paul the Fourth, in 1556, before the seventh month of his Papacy, created seven cardinals, though he had sworn in the conclave before his election, to add only four to the sacred college for two years after his accession. Seventeen popes, it appears, at the least, were forsworn. The church, therefore, had seventeen perjured heads, and God, seventeen perjured vicars-general." (*Dr. Edgar's Variations of Popery*, chap. ii.)

So little regard for oaths have the Roman pontiffs, that they have long since been in the practice *of causing others besides themselves to violate them:* in other words, they have long been in the practice *of dissolving the obligation of oaths;* and, incredible as it may seem, *they claim to have a special God-given power so to do.* "The power of dissolving the obligation of vows, promises, oaths, and indeed all engagements, especially those injurious to the church and those made with the patrons of heresy, has been, in daring blasphemy, arrogated by those vicegerents of God. This involves the shocking maxim, *that faith, contrary to ecclesiastical utility, may be violated with heretics.* The popedom, in challenging and exercis-

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ing this authority, has disturbed the relations which the Deity established in his rational creation, and grasped at claims which tend to unhinge civil society and disorganize the moral world. Dispensations for violating the sanctity of oaths form perhaps the most frightful feature in the moral deformity of popery. This shocking maxim has been, for many ages, sanctioned by *theologians*, *canonists*, *popes*, *councils*, and the whole Romish communion.

"*Bailly*, in the class-book used in the Maynooth seminary, ascribes to '*the church a power of dispensing in vows and oaths.*'* This the author attempts to show from the words of Revelation, which confer the prerogative of the keys in binding and loosing, and which, he concludes, being general, signify not only the power of absolving from sin, but also from promises and oaths. The moral theologian, in this manner, abuses the inspired language for the vilest purpose, and represents his shocking assumption as taught in the Bible and as an article of faith. The *church*, in this hopeful proposition, means *the Roman pontiff*, whom the canon law characterizes as the interpreter of an oath.

"*Dens*, in his theology, the modern standard of Catholicism in Ireland, authorizes this maxim.† The dispensation of a vow, says this criterion of truth, 'is its relaxation by a lawful superior in the place of God, from a just cause. The superior, *as the vicar of God in the place of God*, remits to a man the debt of a plighted promise. God's acceptance, by this dispensation, ceases: for it is dispensed in God's name.' The precious divine, in this manner, puts man in the stead of God, and enables a creature to dissolve the obligation of a vow.

"*Cajetan* teaches the same maxim. According to the cardinal, 'the sentence of excommunication for apostasy from the faith is no sooner pronounced against a king, than, in fact, his subjects are freed from his dominion and oath.' ‡

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* 'Existit in ecclesia potestas dispensandi in votis et juramentis. *Bailly*, 2, 140. *Maynooth Report*, 283.'

'Declaratio juramenti seu interpretatio, cum de ipso dubitatur, pertinet ad Papam. *Gibert*, 3, 512.'

† 'Superior, tanquam vicarius Dei, vice et nomine Dei, remittit homini debitum promissionis factae. *Dens*, 4, 134, 135.'

‡ 'Quam cito aliquis per sententiam denunciatur excommunicatus

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"*Aquinas*, though a Saint, and worshipped in the popish communion on the bended knee, maintains the same shocking principle. He recommends the same Satanic maxim to subjects, whose sovereign becomes an advocate of heresy. According to his angelic saintship, 'when a king is excommunicated for apostasy, his vassals are, in fact, immediately freed from his dominion and from their oath of fealty: *for a heretic cannot govern the faithful.*' Such a prince is to be deprived of authority, and his subjects freed from the obligation of allegiance. This is the doctrine of a man adored by the patrons of Romanism for his sanctity. He enjoined the breach of faith and the violation of a sworn engagement: and is cited for authority on this point by Dens, the idol of the popish prelacy in Ireland.

"*Bernard*, the celebrated Glossator on the canon-law, advances the same principle. A debtor, says the canonist of Parma, '*though sworn to pay, may refuse the claim of a creditor who falls into heresy or under excommunication.*' According to the same authority, 'the debtor's oath implies the tacit condition that the creditor, to be entitled to payment, should remain in a state in which communication with him would be lawful.'

"The *Parisian University*, in 1589, consisting of sixty doctors, declared the French entirely freed from their oath of allegiance to their king, Henry the Third, and authorized to take arms against their sovereign, on account of his opposition to Catholicism.

"The *French clergy*, in 1577, even after the reformation, taught the same infernal maxim. The Huguenots 'insisted on the faith which the French nation had plighted in a solemn treaty. The Romish theologians, on the contrary, rejected the plea, and contended in their sermons and public writings, *that a prince is not bound to keep faith with the partisans of heresy.*'

"This atrocious maxim was taught by *popes*, as well as by theologians. *Gregory*, in 1080, asserted his authority to dissolve the oath of fealty.* His infallibility supported

propter apostasiam a fide, ipso facto ejus subditi sunt absoluti a dominio et juramento. *Cajetan in Aquin.* 2, 50.'

* 'Contra illorum insaniam, qui, nefando ore, garriunt, auctoritatem sanctae et Apostolicae sedis non potuisse quemquam a sacramento fidelitatis ejus absolvere. *Labb.* 12, 380, 439, 497.'

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his assertion by proofs, or pretended proofs, from scripture and tradition. This authority, his holiness alleged, was conveyed in the power of the keys, consisting in binding and loosing, and confirmed by the unanimous consent of the fathers. The contrary opinion he represented as madness and idolatry.

"*Urban*, in 1090, followed the example of Gregory. Subjects, he declared, 'are by no authority bound to observe the fealty which they swear to a Christian prince, who withstands God and the saints and contemns their precepts.' The pontiff accordingly prohibited Count Hugo's soldiery, though under the obligation of an oath, to obey their sovereign.

"*Gregory* the Ninth, in 1229, followed the footsteps of his predecessors. According to his infallibility, 'none should keep faith with the person who opposes God and the saints.' Gregory, on this account, declared the emperor Frederic's vassals freed from their oath of fidelity.

"*Urban* the Sixth imitated Gregory the Ninth. This pontiff, in 1378, declared that '*engagements of any kind, even when confirmed by oath with persons guilty of schism or heresy*, though made before their apostasy, are in themseves unlawful and void.'

"*Innocent* the Tenth declared that 'the Roman pontiff *could invalidate civil contracts, promises, or oaths*, made by the friends of Catholicism with the patrons of heresy.'* A denial of this proposition, his infallibility styled heresy; and those who rejected the idea of papal dispensation, incurred, according to his holiness, the penalty prescribed by the sacred canons and apostolic constitutions against those who impugn the pontifical authority in questions of faith.

"The Roman pontiffs taught this diabolical doctrine, not only by precept but also by *example*. The practice of annulling oaths and breaking faith was exemplified by Gregory, Innocent, Honorius, Clement, Urban, Eugenius, Clement, Paul, and Pius.

"*Councils*, as well as pontiffs, encouraged this principle of faithlessness." Mention may be made of some of them.

* 'Contractus civiles, promissa, vel juramenta catholicorum cum haereticis, eo quod haeretici sint, per pontificem enervari possint. *Caron*, 14.'

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"Gregory VII. in 1076, in a *Roman synod*, absolved all Christians from their oath of fealty to the Emperor Henry, who, in his infallibility's elegant language, had become a member of the devil, and an enemy to the vicar-general of God.* He also interdicted all persons from obeying Henry, as king, notwithstanding their oath. This sentence the pontiff, with the approbation of the council, pronounced as the plenipotentiary of heaven, 'who possessed the power of binding and loosing, in the name of Almighty God, the Father, Son, and Holy Ghost.'

"Gregory the Ninth, in 1228, convened a *Roman council*, consisting of the bishops of Lombardy, Tuscany, and Apulia, and, with the approbation of this assembly, absolved, from their oath, all who had sworn fealty to Frederic the Roman Emperor. The sacred synod issued this sentence, because, according to its own statement, no person is obliged to keep faith with a Christian prince when he gainsays God and the saints. The pontiff, on this occasion, declared in council, that 'he proceeded against the emperor, as against one who was guilty of heresy and who despised the keys of the church.' The synodal decision contains *a direct and unmitigated avowal of the diabolical maxim, that no faith should be kept with persons guilty of heresy* or of rebellion against the popedom.

"The *synod of Diamper*, in India, issued a decision of the same kind. This assembly, in 1599, under the presidency of Menez, invalidated the oaths that those Indian Christians had taken against changing Syrianism for Popery, or receiving their clergy from the Roman pontiff instead of the Babylonian patriarch. Such obligations, the holy council pronounced pestilential and void, and the keeping of them an impiety and temerity. The sacred synod, in this manner, could, by a skilful use of their spiritual artillery, exterminate obligations and oaths by wholesale.

"The encouragement to faithlessness and perjury was not confined to *provincial* synods, but extended to *universal* councils. The *third general council of the Lateran*, superintended by Alexander and clothed with infallibility, taught this principle in word and deed. The unerring

* 'Omnes Christianos a vinculo juramenti absolvo. *Labb.* 12, 600.'

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fathers, in the sixteenth canon, styled 'an oath contrary to ecclesiastical utility, *not an oath, but perjury.*' * The pontiffs, whose province it is to explain oaths and vows, always confounded ecclesiastical utility with pontifical aggrandizement. Obligations, therefore, which militated against the interest or grandeur of the papacy, soon hastened to their dissolution. The Lateran convention in its twenty-seventh canon, exemplified its own theory, and disengaged, from their oath of fidelity, the vassals of the barons and lords who embraced or protected the heresy of Albigensianism.

"The *fourth general council of the Lateran*, in 1215, issued an enactment of the same kind. This infallible assembly, in its third canon, 'freed the subjects of such sovereigns as embraced heresy from their fealty.' The temporal lord, who refused to purify his dominions from heretical pollution, not only forfeited the allegiance of his vassals, but his title to his estate, which, in consequence, might be seized by any orthodox adventurer. Heresy, therefore, according to this unerring congress, rescinds the obligation of fidelity, cancels the right of property, and warrants the violation of faith.

"The *general council of Lyons* absolved the Emperor Frederic's vassals from their oath of fealty. The synod in their own way, convicted the emperor of schism, heresy, and church-robbery. His criminality, therefore, according to the unerring council, warranted a breach of faith, and a dissolution of the subject's oath of obedience. Innocent, who presided on the occasion, represented himself as the viceroy of heaven, on whom God, in the person of the Galilean fisherman, had conferred the keys of his kingdom, and vested with the power of binding and loosing. The council concurred with the pontiff. The pope and the prelacy, says Paris, 'lighted tapers and thundered, in frightful fulminations, against his imperial majesty.' The testimony of Paris is corroborated by Nangis and pope Martin.

"The *general council of Pisa* imitated those of the Lateran and Lyons. This assembly, in its fifteenth session,

* 'Non juramenta, sed perjuria potius sunt dicenda, quae contra utilitatem ecclesiasticam attentantur. *Pith.* 110. *Labb.* 13, 426. *Gibert*, 3, 504.'

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released all Christians from their oath of fidelity to Benedict and Gregory, and forbade all men, notwithstanding any obligation, to obey the rival pontiffs, whom the holy fathers, by a summary process, convicted of perjury, contumacy, incorrigibility, schism, and heresy. The sacred synod, in this instance, assumed the power of dissolving sworn engagements, and of warranting all Christendom to break faith with two viceroys of heaven, who, according to the synodal sentence, were guilty of schism and heresy.

"The *general council of Constance*,* on this topic, outstripped all competition, and gained an infamous celebrity, in recommending and exemplifying treachery, the demolition of oaths, and unfaithfulness to engagements. The holy assembly having convicted John [XXIII.], though a lawful pope, of simony, schism, heresy, infidelity, murder, perjury, fornication, adultery, rape, incest, sodomy, and a few other trifling frailties of a similar kind, deposed his holiness, and emancipated all Christians from their oath of obedience to his supremacy. His infallibility, in the mean time, notwithstanding his simony, schism, heresy, perjury, murder, incest, and sodomy, exercised his prerogative of dissolving oaths as well as the council. The holy fathers had sworn to conceal from the pontiff their plans for his degradation. The trusty prelacy, however, notwithstanding their obligation to secrecy, revealed, all, during the night, to his holiness. John, by this means,

* The noted *council of Constance* "was characterized by Baptiza, one of its own numbers. His portrait is frightful. The clergy, he declared, 'were nearly all under the power of the devil, and mocked all religion by external devotion and Pharisean hypocrisy. The prelacy, actuated only by malice, iniquity, pride, vanity, ignorance, lasciviousness, avarice, pomp, simony, and dissimulation, had exterminated catholicism [liberality of sentiment?] and extinguished piety.'

"The character of the holy bishops, indeed, appears from their company. More than seven hundred PUBLIC WOMEN, according to Dachery's account, attended the sacred synod. The Vienna manuscript reckons the number of these female attendants, whom it calls vagrant prostitutes, at 1500. This was a fair supply for the thousand holy fathers who constituted the Constantian assembly. These courtesans, says Bruys, were, in appearance, intended to exercise the chastity of the clergy. Their company, no doubt, contributed to the entertainment of the learned divines and introduced great variety into their amusements." *Edgar's Variations of Popery*, chap. v.

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had the satisfaction of discovering the machinations of his judges, and of inducing the infallible bishops to perjury. The pontiff, however, by his sovereign authority, and by the power of the keys, soon disannulled these obligations, and delivered the perjured traitors, who composed the sacred synod, from their oath of secrecy. The pontiff showed the council, that he could demolish oaths as well as his faithless accusers, who 'represented the whole church and had met in the spirit of God.'

"The council's treatment of Huss and Jerome constituted the most revolting instance of its treachery. The martyrdom of these celebrated friends, indeed, was one of the most glaring, undisguised, and disgusting specimens of perfidy ever exhibited to the gaze of an astonished world or recorded for the execration of posterity. John Huss was summoned to the city of Constance on a charge of heresy. His safety, during his journey, his stay, and his RETURN, was guaranteed by a safe-conduct from the Emperor Sigismund, addressed to all civil and ecclesiastical governors in his dominions. Huss obeyed the summons. Plighted faith, however, could, in those days, confer no security on a man accused of heresy. Huss was tried and condemned by an ecclesiastical tribunal, which, in its holy zeal, 'devoted his soul to the infernal devils,'* and delivered his body to the secular arm; which, notwithstanding the imperial promise of protection and in defiance of all justice and humanity, committed the victim of its own perfidy to the flames. This harbinger of the reformation suffered martyrdom with the emperor's safe-conduct in his hand. He died as he had lived, like a Christian hero. He endured the punishment with unparalleled magnanimity, and, in the triumph of faith and the ecstasy of divine love, 'sung hymns to God,' while the mouldering flesh was consumed from his bones, till the immortal spirit ascended from the funeral pile and soared to heaven.†

* 'Animam tuam devovemus diabolis infernis. *Lenfan.* 1, 409.'

† 'Hus monta sur le bucher, avec une grande intrepidité, et il mourut en chantant des Pseaumes. *Moreri*, 4, 221.'

'Aucun philosophe n'avoit enduré la mort avec une resolution si determinée. Il pratiqua le dehors de tous les actes que suggere la devotion la plus solide. Sa fervour redoubloit lors qu'il appercut le flambeau. *Hist. du Wiclef.* 2, 127, 128.'

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"The council was accessory to the emperor's treachery. The safe-conduct, indeed, was not binding on the Constantian clergy. These were not a party to the agreement, and possessed, at least a canonical and admitted power of pronouncing on the theology of the accused. An ecclesiastical court was the proper tribunal for deciding an ecclesiastical question. The Constantian fathers, therefore, according to the opinion of the age, might, with propriety, have tried the Catholicism of Huss, and, on evidence, declared him guilty of heresy and obstinacy. But this did not satisfy the holy synod, *who advised and sanctioned Sigismund's breach of faith, and, by this means, became partakers in his perfidy.*

"The council's sanction of the oath-annulling and faith-violating system depends, by no means, on the contents of the emperor's safe-conduct or his treatment of Huss. The holy ruffians, at Constance, avowed the shocking maxim with fearlessness and without disguise, both by their deputation to the emperor and by their declarations in council.* The deputation sent to the emperor, for the purpose of concerting a plan for the safety and convenience of the council's future deliberations, maintained this principle. These gave his majesty to understand, *that the council had authority to disengage him from a legal promise, when pledged to a person guilty of heresy.* This is attested by Dachery, an eye-witness, in his German history of the Constantian council. The deputation, says this historian, 'in a long speech, *persuaded the emperor, that by decretal authority, he should not keep faith with a man accused of heresy.*' † Nauclerus, who lived shortly after the council, testifies nearly the same thing. The emperor himself entertained this opinion of the deputation's sentiments. His majesty, addressing Huss at his last examination, declared 'that some thought he had no right to afford any protection to a man convicted or even sus-

* When, in the council, the case of Huss was argued, "the patriarch of Antioch declared that he must not be bailed, and *that no faith was to be kept with a heretic;* which they amply verified." *Fox's Book of Martyrs,* book i., chap. xix., *post med.*

† 'Caesar, quasi tenore decretalium, Husso fidem datam praestare non teneretur multis verbis persuasus, Husso et Bohemis Salvi Conductus fidem fregit. *Lenfant,* 1, 82.'

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pected of heresy.' The deputation, on this occasion, must have known and represented the opinion of the synod, which acquiesced, without any contradiction, in this statement, and which, had the emperor been mistaken, should have corrected the error. *Huss was a victim to the malevolent passions of the council, and the superstition and perfidy of the emperor.*" (*Edgar*, chap. viii.)

After what the perfidious council had done in relation to John Huss and his passport from the emperor, it was natural for them to do something further. Accordingly in the nineteenth session, "passed the famous decree relating to safe conducts, granted by temporal princes to heretics, or to persons suspected of heresy. The decree was drawn up and published in the following words: 'the holy synod declares, that no safe-conduct, granted by the emperor, kings, and other secular princes, to heretics, or persons accused of heresy, in hopes of reclaiming them from their errors, by what tie soever they may have bound themselves, ought to be of any prejudice to the catholic faith, or to the ecclesiastical jurisdiction, nor be any hindrance that such persons may and ought to be examined, judged, and punished by a competent and ecclesiastical judge, as justice shall require, if those heretics obstinately refuse to renounce their errors; and that, though they should have come to the place of judgment relying upon a safe-conduct, and would not have come without one; *and the person who shall have promised them security, shall be under no obligation*, when he shall have done all that it was in his power to do.' By this decree all safe-conducts, granted by secular princes to obstinate and unrepenting heretics, are declared null." (*Bower's History of the Popes.*— P. *John* XXIII.) And in thus, by decree, declaring all such safe-conducts null, they in the same manner, and so far, declare faith also null with those to whom such safe-conducts are granted.

In the same nineteenth session of the council was issued another decree, relating particularly to the safe-conduct of John Huss. "Whereas" (say they) "there are certain persons, either ill-disposed or over-wise beyond what they ought to be, who in secret and in public, traduce not only the Emperor, but the sacred council, saying, or insinuating, that the safe-conduct granted to John Huss, an arch-here-

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tic, of damnable memory, was basely violated, contrary to all the rules of honour and justice; though the said John Huss, by obstinately attacking the Catholic faith in the manner he did, rendered himself unworthy of any manner of safe-conduct and privilege; and *though according to the natural, divine, and human laws, no promise or faith ought to have been kept with him, to the prejudice of the Catholic faith.* The sacred synod declares, by these presents, that the said Emperor did, with regard to John Huss, what he might and ought to have done, notwithstanding his safe-conduct; and forbids all the faithful in general, and every one of them in particular, of what dignity, degree, pre-eminence, condition, state, or sex they may be, to speak evil in any manner, either of the council, or of the King, as to what passed with regard to John Huss, on pain of being punished, without remission, as favourers of heresy, and persons guilty of high treason." (*Dr. Dowling's History of Romanism*, book vi., chap. iv., § 49.)

Here, in this decree, as it is declared that *no promise or faith ought to have been kept with John Huss*, hence, as says *Lenfant*, "unless it can be proved that the case of J. Huss was different from that of all other heretics, it follows evidently that, according to the council, *no faith is to be kept with any heretic whatever.*" (*Bower*, P. *John* XXIII., *vers. finem.*) Accordingly the *Rev. John Wesley* affirms: "It is a Roman Catholic maxim, established not by private men, but by a public council, that *No faith is to be kept with heretics.* This has been openly avowed by the Council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome." (*Moore's Life of Rev. John and Charles Wesley*, book vii., chap. iv.)

Fifthly. One more of the many ways in which the Roman Catholics practice their deceptions is, by *their perversions and corruptions of the holy Scriptures.*

It has been stated, in the discourse on *the rule of faith of the Roman Catholics*, that their Scriptures are *the Old and New Testament and the Apocrypha.* The books of the *Apocrypha*, in their arrangement of the books of Scripture, are among those of the Old-Testament intermingled. Now, this mixing up of all these books together in the

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manner they do, so that by ordinary readers they are not distinguished, and consequently the inspired and the uninspired, as to authority, are all esteemed or disesteemed alike, is nothing less than a bold corruption of the oracles of God. The reason why they do this obviously is, because they find in these apocryphal writings some things which seem to afford support to some of their corrupt practices, which of course are not countenanced in the canonical Scriptures.

"The suppression of the second commandment, in which *the worship of images* is prohibited, is usually considered as one article of accusation against the Roman Catholic church. The fact is this: the first and second precepts of the decalogue are blended into one, and the tenth is divided into two. This division is adopted, they say, in deference to the authority of Augustine; be this as it may, it answers their purpose. In catechisms, spelling-books, and small works for the instruction of the young, the decalogue is often given in an abridged form, by which arrangement the second commandment (that is, *our* second commandment,) is entirely kept out of sight: thus —

1. 'I am the Lord thy God; thou shalt have no strange gods before me.
2. 'Thou shalt not take the name of the Lord thy God in vain.
3. 'Remember that thou keep holy the Sabbath-day.
4. 'Honour thy father and thy mother.
5. 'Thou shalt not kill.
6. 'Thou shalt not commit adultery.
7. 'Thou shalt not steal.
8. 'Thou shalt not bear false witness against thy neighbour.
9. 'Thou shalt not covet thy neighbour's wife.
10. 'Thou shalt not covet thy neighbour's goods.' *

* Thus, "to countenance its *image-worship*, the *Roman Catholic Church* has left the whole of the second commandment out of the decalogue, and thus lost one whole commandment out of the *ten;* but to keep up the *number* they have divided the *tenth* into *two*. This is totally contrary to the faith of God's elect and to the acknowledgment of that truth which is according to godliness. The verse is found in every MS. of the *Hebrew Pentateuch* that has ever yet been discovered. It is in all

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"This is copied from *Butler's Catechism;* a work extensively used in Ireland. A similar abridgment of the decalogue is inserted in the spelling-book commonly found in Italian schools, but with this difference, that the *fourth* commandment is omitted as well as the second, and that instead of the injunction to observe the Sabbath, the young Italian reads, 'Remember to keep holy *the days of festivals.*'" (*Cramp's Text-Book of Popery*, chap. iii., *versus finem.*)

The Roman Catholics are guilty of perverting, and consequently of corrupting, the holy Scriptures, by *erroneously translating them*, so as to make them favour as much as they can their own peculiar tenets. In order to perceive this to be so, one needs only to examine the translations which they have seen fit to make and publish; such in particular as,

1. That of *the Rhemish New-Testament*, (first printed in the year 1582, at *Rheims*,) in which we find such renderings as the following. "In those days came John the Baptist preaching in the desert of Jewry, and saying, *Do penance:* for the Kingdom of heaven is at hand." *Matt.* iii. 1, 2. "I indeed baptize you with water *unto penance.*" *Ibid.* ver. 11. "From that time Jesus began to preach, and to say, *Do penance*, for the Kingdom of Heaven is at hand." *Ibid.*, chap. iv. 17. "Then began he to upbraid the cities, wherein were done the most of his miracles, *for that they had not done penance.*" *Ibid.* xi. 20. After this sort are the renderings in nearly all the places where in our version we have the word *repentance*, or *repent. Penance*, you know, is a Romish *sacrament.*

"And whatsoever thou shalt *supererogate*, I at my return will repay thee." *Luke* x. 35. The Roman Catholics, you are aware, believe in works of *supererogation.*

"And when they had ordained to them *priests*, in every Church," &c. *Acts* xiv. 22. "The *priests* that rule well,

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the *ancient versions*, Samaritan, Chaldee, Syriac, Septuagint, Vulgate, Coptic, and Arabic; also in the Persian, and in all modern versions. There is not one word of the whole verse wanting in the many hundreds of MSS. collected by *Kennicott* and *De Rossi.* This corruption of the word of God by the Roman Catholic Church stamps it, as a *false* and *heretical Church*, with the deepest brand of ever-during infamy!" *Dr. Clarke's Commentary, Exod.* xx. 4.

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let them be esteemed worthy of double honour." 1 *Tim.* v. 17. "Against a *priest* receive not an accusation: but under two or three witnesses." *Ibid.* ver. 19. "For this cause left I thee in Crete, that thou shouldst reform the things that are wanting, and shouldst ordain *Priests* by cities," &c. *Tit.* i. 5. "Is any man sick among you? let him bring in the *Priests* of the Church," &c. *James* v. 14. "Neglect not the grace that is in thee: which is given thee by prophecy, with imposition of the hands of *priesthood*." 1 *Tim.* iv. 14. *Priest* and *priesthood*, instead of *presbyter* and *presbytery*, are thought much of by those who pretend to *offer in the mass real sacrifices of the true body and blood of Jesus Christ.*

"I beseech you therefore, brethren, by the mercy of God, that you exhibit your bodies a living *host*," &c. *Rom.* xii. 1. "They that eat of the *Hosts*, are they not partakers of the altar?" 1 *Cor.* x. 17. "For every high Priest is appointed to offer gifts and *hosts*." *Heb.* viii. 3. "By him therefore let us offer the *host* of praise always to God," &c. *Ibid.* chap. xiii. 15. "And beneficence and communication do not forget, for with such *hosts* God is *promerited*." *Ibid.* ver. 16. And so in diverse other places, it is *host* instead of the word *sacrifice*. *Host* in the Romish church, you know, is *the consecrated wafer*, the wafer-idol.

"But we are bold, and have a good will to be *pilgrims* rather from the body, and to be present with our Lord." 2 *Cor.* v. 8. A *pilgrim* among the Roman Catholics, you must bear in mind, is one who travels from home into foreign countries, *to visit holy places and pay his devotions to the relics of dead saints.*

"For Christ therefore we are *legates*, God as it were exhorting by us." 2 *Cor.* v. 20. "For the which I am a *legate* in this chain." *Eph.* vi. 20. A *legate* is *an embassador of the pope of Rome*, to some foreign prince or state.

"Because according to revelation the *Sacrament* was made known to me," &c. *Eph.* iii. 3. "And to illuminate all men what is the dispensation of the *Sacrament* hidden from worlds in God." *Ibid.* ver. 9. "This is a great *sacrament*," &c. *Ibid.*, chap. v. 32. "To whom God would make known the riches of the glory of his *Sacra-*

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ment in the Gentiles," &c. *Col.* i. 27. "And manifestly it is a great *Sacrament* of piety, which was manifested in flesh," &c. 1 *Tim.* iii. 16. No person, except one holding to seven sacraments in the church instead of two — certainly no one translating from the original Greek* — would have used the word *sacrament* as it is used here, in such places as these, where the original word is μυστήριον.

"By faith, Jacob dying, blessed every one of the sons of Joseph: *and adored the top of his rod.* *Heb.* xi. 21. Here, in wholly suppressing as they do the preposition επι, *upon*, their zeal manifestly is *to favour the worship of other things besides God.*

"Remember your *Prelates*," &c. *Heb.* xiii. 7. "Obey your *Prelates*, and be subject to them." *Ibid.* ver. 17. "Salute all our *Prelates*, and all the Saints." *Ibid.* ver. 24. *Prelates* among the Roman Cathólics are their higher ecclesiastics, *viz. bishops, arch-bishops*, and *patriarchs.*

In *Matthew* ix. 13, the rendering is, "I came not to call the just, but sinners;" the clause — *to repentance*, being omitted. The same omission occurs in *Mark* ii. 17. In *Hebrews* vii. 21, it is, "Thou art a Priest forever;" where the clause — *after the order of Melchisedec*, is suppressed. And so in the first part of the 28th verse of the same chapter, "The law appointeth priests *them* that have infirmity," the word *them* is made to take the place of *men.* In the *Apocalypse*, chapter ii. 15, "So hast thou also them that hold the doctrine of the Nicolaites," there is a suppression of the words — *which thing I hate.* And in chapter ix. 11, rendered, "They [the mystical locusts] had over them a king, the Angel of the bottomless depth, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*," there is the addition of these words — "in Latin having the name *Exterminants.*"

2. *The Douay Old-Testament*, (first printed in the year 1609, at *Douay*,) in which we meet with such renderings as the following. "Thou shalt not make to thyself a graven *thing*, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things

* The translation of the Rhemish New-Testament, as well as that of the Douay Old-Testament, was made, not from the original Greek, but from the Latin Vulgate.

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that are in the waters under the earth. Thou shalt not *adore* them," &c. *Exod.* xx. 4, 5.. Here, in the 4th verse, the rendering is — "a graven *thing*," instead of "graven image;" is it because they for whose use the translation was designed are in the practice of *worshipping images*, and the translator did not wish to have it appear that the practice is so plainly forbidden in the Bible? And in the next, the 5th verse, is it — "thou shalt not *adore* them," instead of, "shalt not *bow down to* them," in order that the Romish practice of *bowing down to images* may not appear to be quite so *literally* prohibited?

"Let him *do penance* for his sin." *Lev.* v. 5. "If thy people Israel shall fly before their enemies (because they will sin against thee) and *doing penance*, and confessing to thy name, shall come, and pray," &c. 1 *Kings* viii. 33. "But if they sin against thee (for there is no man who sinneth not) and thou being angry deliver them up to their enemies, so that they be led away captives into the land of their enemies far or near, then if they *do penance* in their heart in the place of their captivity," &c. *Ibid.* ver. 46, 47. "And after that he was in distress, he prayed to the Lord his God; and *did penance* exceedingly before the God of his fathers." 2 *Chron.* xxxiii. 12. "Hear, I beseech you, my words, and *do penance*." *Job* xxi. 2. "Therefore I reprehend myself, and *do penance* in dust and ashes." *Ibid.* xlii. 6. "But if the wicked *do penance* for all his sins which he hath committed," &c. *Ezek.* xviii. 21. "Be converted, and *do penance* for all your iniquities: and iniquity shall not be your ruin." *Ibid.* ver. 30. How oddly this phraseology of *doing penance* would have sounded in the ears of those who lived in the times of the Old Testament, before the peculiar theological dialect of papal Rome had come into use!

"They said in their heart, the whole kindred of them together: Let us abolish all *the festival days* of God from the land." *Psa.* lxxiii. 8.* (lxxiv. 8, in our protestant

* As it was from the *Latin Vulgate* that the English *Douay version* of the Roman Catholics was made, so in this English version, *as in the Vulgate*, the 9th and 10th psalm are joined together; so that thenceforward, in all the remaining part of the book of Psalms, the number is one less than it is in our version which was made from the original

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version.) A Romish translator likes to bring in something about *festivals*, having in his own ceremonious church several hundreds of them, times of mirth and jollity.

"Exalt ye the Lord our God, and *adore his footstool*, for it is holy." *Psa.* xcviii. 5. (xcix. 5, in our protestant version.) It is perfectly natural, that a member of an idolatrous church should introduce matter favourable to idolatry into his translation.

But it is unnecessary to quote further from this publication: the translation is all of a piece with that of the Rhemish Testament, having been made by the same Jesuit college, after its removal from *Rheims* to *Douay*.

3. *The Bordeaux New-Testament.*

"The following fact is perhaps known only to few; it deserves some imperishable record. In the year 1685, Louis XIV. revoked the Edict of Nantes, deprived the Protestants of their civil and religious privileges, and forced hundreds of thousands of them to leave their native land, and seek an asylum where they might worship God without molestation and restraint. But it was soon found that Protestantism, though oppressed, was not destroyed. A new line of policy was then adopted. The Papists saw that they could not prevent the Scriptures from being read, and therefore resolved to force the sacred volume itself into their service, by the most audacious corruptions and interpolations. An edition of the New Testament was published, *so translated, that a Roman Catholic might find in it explicit statements of the peculiar dogmas of his church.* The book was printed at Bordeaux, in 1686. It was entitled, 'The New Testament of our Saviour Jesus Christ. Translated from Latin into French, by the divines of Louvain:' and the attestation of the archbishop of Bordeaux was prefixed to it, assuring the reader that it was 'carefully revised and corrected.' Two doctors in divinity of the university of the same place also recommended it as useful to all those, who, *with permission of their superiors*, might read it. A few quo-

Hebrew. Our 11th psalm is their 10th, our 12th is their 11th, and so onward to the 147th, which they divide into two, and thus make up the number of 150.

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tations will show the manner in which the work was executed, and the object which the translators had in view.

"In the summary of the 'contents' of Matthew xxvi. Mark xiv. and Luke xxii. it is said that those chapters contain the account of the 'institution of the mass!' *Acts* xiii. 2, ('as they ministered to the Lord and fasted') is thus rendered—'*as they offered to the Lord the sacrifice of the mass*, and fasted,' &c. In Acts xi. 30, and other places, where our English version has the word 'elders,' this edition has '*priests*.'

"A practice that has proved very productive of gain to the priesthood, is made scriptural in the following manner: 'And his father and mother went every year *in pilgrimage* to Jerusalem,' *Luke* ii. 41. 'And not only so, but also he was appointed by the churches the companion of our *pilgrimage*,' 2 *Cor.* viii. 19. 'Beloved, thou actest as a true believer in all that thou doest towards the brethren, and towards the *pilgrims*.' 3 *John* 5.

"*Tradition* is thus introduced: 'Ye keep my commandments, as I left them with you *by tradition*,' 1 *Cor.* xi. 2. 'The faith, which has been once given to the saints *by tradition*.' *Jude* 5.

"That the Roman Catholic might be able to prove that marriage is a sacrament, he was furnished with these renderings:—'To those who are joined together *in the sacrament of marriage*, I command,' &c. 1 *Cor.* vii. 10. 'Do not join yourselves *in the sacrament of marriage* with unbelievers.' 2 *Cor.* vi. 14.

"1 Cor. ix. 5, is so directly opposed to the constrained *celibacy of the clergy*, that we can scarcely wonder at finding an addition to the text: it stands thus—'Have we not power to lead about a sister, *a woman to serve us in the gospel, and to remember us with her goods*, as the other apostles,' &c.

"In support of *human merit*, the translation of Heb. xiii. 16, may be quoted—'We *obtain merit towards God* by such sacrifices.'

"*Purgatory* could not be introduced but by a direct interpolation: 'He himself shall be saved, yet in all cases as by *the fire of purgatory*.' 1 *Cor.* iii. 15.

"Many other passages might be noticed. 'Him only

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shalt thou serve *with latria*,' i. e. with the worship specially and solely due to God: this addition was evidently made to prevent the text being urged against the invocation of the saints; Luke iv. 8. 'Many of those who believed, came *to confess and declare their sins*.' *Acts* xix. 18. 'After *a procession* of seven days round it.' *Heb.* xi. 30. 'Beware, lest being led away with others, *by the error of the wicked heretics*,' &c. 2 *Pet.* iii. 17. 'There is some sin which is not *mortal*, but *venial*.' 1 *John* v. 17. 'And round about the throne there were twenty-four thrones, and on the thrones twenty-four *priests* seated, all clothed with *albs*.' *Rev.* iv. 4. The *alb*, it will be recollected, is part of the official attire of a Roman Catholic priest.

"But the most flagrant interpolation occurs in 1 *Tim.* iv. 1–3. 'Now the Spirit speaketh expressly, that in the latter times some will separate themselves from the *Roman faith*, giving themselves up to spirits of error, and to doctrines *taught by devils*. Speaking false things through hypocrisy, having also the conscience cauterized. *Condemning the sacrament of marriage, the abstinence from meats*, which God hath created for the faithful, and for those who have known the truth, to receive them with thanksgiving.'

"Such was the Bordeaux New Testament. Whether it was actually translated by the divines of Louvain is doubtful. This is certain, however, that it was printed by the royal and university printer, and sanctioned by the dignitaries of the church. It is proper to add, that the Roman Catholics were soon convinced of the folly of their conduct, in thus tampering with the inspired volume. To avoid the just odium brought on their cause by this wicked measure, they have endeavoured to destroy the whole edition. In consequence, the book is now excessively scarce.

"'Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' *John* iii. 20." (*Cramp's Text-Book of Popery*, chap. iii., *in fine*.)

Such, and indefinitely more, are the deceptions practiced by the Roman Catholic church, affording room and matter for endless specifications. How depraved must be the hierarchy, that are the ringleaders in this diabolical busi-

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ness of deceiving and ruining souls! And the people, easy and contented under the influence of their deceiving teachers and in cordial sympathy with them, how unpromising of genuine godliness is their condition! how poor their spiritual prospects, as to both this world and that which is to come!

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DISCOURSE VI.

THE INTOLERANCE OF THE ROMAN CATHOLICS.

2 THESS. ii. 1–12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

THE theme of the present discourse is, *the intolerance of the Roman Catholics.* I shall consider this subject as it respects,

I. The *administration and obligations of baptism,*

II. The *reading and circulation of the Bible, and other books,* and

III. The *exercise of thought and opinion.*

The intolerance of the Roman Catholics is to be considered,

I. As it respects *the administration and obligations of baptism.* And I observe here,

First, That the Roman Catholics hold to *the administration of baptism, in certain cases, compulsorily.* "Adults are generally required to receive baptism as a voluntary act. It is different with respect to children, who may, according to their doctrine, be baptized in some cases *without the consent of their parents.* The following from Dens will pre-

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sent the doctrine of the Church of Rome in its received light. '*Can children be lawfully baptized without the knowledge or consent of their parents? Answer.* If the parents are baptized, whether they are heretics or Catholics, their children may lawfully be baptized *without their consent;* because the parents, by virtue of their own baptism, and their infants, by virtue of their nativity from their baptized parents, are SUBJECTS (SUBDITI) of the church. But in cases in which the parents are heretics, (i. e. Protestants,) schismatics, &c. their baptized offspring ought to be separated from the parents, lest they should be perverted. Nevertheless, though the church could make the separation without injury to the parents, this could not often be done, for several reasons, or at least not without great inconveniences; hence it is not often expedient to baptize such offspring. — If the parents are infidels or not baptized, and they are despotically subject to a Catholic prince, as slaves or persons taken in war, then also in that case their infants may be baptized *without the consent of their parents;* because in this case the parents may be deprived of their children without injury, as the prince comes into the place of the parents.' *

"We quote the following from Ferraris, which he supports by ample ecclesiastical authority: 'The small children of certain infidels, or of those who were never baptized, or of those now baptized, can validly be baptized *without the consent of their parents.* The reason is, because no proper disposition is required of infants in order to valid baptism. Nor does the opposition of their parents form any proper obstacle; because infants are not baptized in the faith of their parents, but in the faith of the whole church, and according to the will of Christ. — The children of infidels already baptized, that is, of heretics, or apostates from the faith, may be baptized not only validly, but lawfully, *without the consent of their parents,* if their ecclesiastical superiors so order it. This is certain, because heretics are subjected to the jurisdiction of the church, whence it is so, that the church, for the preservation of the faith, can compel the parents by punishments, and can deprive them of their children and baptize them.' †

* '*Dens de Bapt.*, vol. v., p. 192, No. 22.'
† '*Ferraris* in *Baptismum*, art. v., Nos. 11–13.'

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"The children of Jews, when in danger of death, or when exposed or forsaken by their parents, may be baptized without the knowledge or consent of their parents."* (*Dr. Elliott's Delineation of Roman Catholicism*, book ii., chap. ii., *in med.*)

Secondly. The Roman Catholics hold that all persons baptized, so far as they may be of themselves unwilling, *may be compelled to fulfill their baptismal obligations.* Baptism is a ceremony of obligations withal: it is a binding ceremony, which always implies engagement, or promises, on the part of the persons baptized, (the *voluntarily* baptized,) whether expressed or unexpressed. In some churches these engagements, or promises, in some form of words, are always expressed, in connection with the administration of baptism. They are so among the Roman Catholics. In administering the sacrament of baptism, the priest interrogates, by name, each person to be baptized, in the use of the following questions; the answers to which, in case the candidates are infants, are given in their name by their *sponsors* called *Godfathers*, and *Godmothers.*

"N., abrenuntias Satanae?	N., dost thou renounce Satan?
R. Abrenuntio.	*R.* I do renounce him.
Sacerdos. Et omnibus operibus ejus?	*Priest.* And all his works?
R. Abrenuntio.	*R.* I do renounce them.
Sacerdos. Et omnibus pompis ejus?	*Priest.* And all his pomps?
R. Abrenuntio.	*R.* I do renounce them.

Then [after anointing the person with 'the oil of the Catechumens'] he asks:

N., credis in Deum Patrem omnipotentem, Creatorem coeli et terrae?	N., dost thou believe in God the Father Almighty, Creator of heaven and earth?
R. Credo.	*R.* I do believe.

* '*Benedict* XIV. Bull., tom. ii., vol. v., pp. 14, 18, sec. 8, 9.'

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Credis in Jesum Christum Filium ejus unicum, Dominum nostrum, natum et passum?	Dost thou believe in Jesus Christ, his only Son, our Lord, who was born and suffered?
R. Credo.	*R.* I do believe.
Credis in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam?	Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgivness of sins, the resurrection of the body, and life everlasting?
R. Credo.	*R.* I do believe.

Then, pronouncing the name of the person to be baptized, the Priest says:

N., vis baptizari?	N., wilt thou be baptized?
R. Volo.	*R.* I will. — (*St. John's Manual*, pp. 981, 982.)

The answers to these questions, as made in the name of infants, or small children, by their sponsors in baptism, are not improperly considered as so many *promises* — promises of the *sponsors*. These promises, the children in whose name they are made, when they grow up, are expected to fulfill; which if they should refuse to do, according to the doctrine of the Roman Catholic church they may be *compelled* to do it. "Whoever" (say they) "shall affirm that when these baptized children grow up, they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism; and that if they say they will not, they are to be left to their own choice, and not to be *compelled* in the mean time to lead a Christian life, by any other *punishment* than exclusion from the eucharist and the other sacraments, until they repent: LET HIM BE ACCURSED." (*Decrees and Canons of the Council of Trent*, sess. vii., *de Baptismo*, can. 14.) *Baptized children*, children baptized *without their own consent*, when grown up *compelled* by *punishment* to lead a Christian life, *because their sponsors* (whom they had no hand in appointing) *promised to that effect in their name!* — And observe further here, concerning *the baptized.*

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The Roman Catholics admit the baptism even of *heretics*, to be true baptism. "Whoever" (say they) "shall affirm that baptism, when administered by *heretics*, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention to do what the church does, is not *true baptism; let him be accursed.*" * (*Ibid.* can. 4.) This apparent stroke of liberality comes in quite ingeniously as preparing the way to what was to follow. "Whoever" (say they) "shall affirm that *the baptized* are free from all the precepts of holy church, either written or delivered by tradition, so that they are not *obliged to observe them*, unless they will submit to them of their own accord: *let him be accursed.*" (*Ibid.* can. 8.) Thus, in their evil policy, the baptism even of heretics is admitted to be true baptism in order that *all the baptized*, those among the heretics withal, considered as, by virtue of their baptism, *members* of the church of Rome, may be "*obliged* to observe her precepts;" in other words, "*compelled* by *punishment* to lead a Christian life." Yes, "every member of the church of Rome is bound to believe that all baptized persons [by whomsoever baptized] are liable to be compelled, *by punishment*, to be Christians; or, what is the same in Roman Catholic divinity, spiritual subjects of the Pope. Thus the council has converted the sacrament of baptism into an indelible brand of slavery: whoever has received the waters of regeneration, is in the thrall of her who declares that there is no other church of Christ. She claims her slaves wherever they may be found, declares them subject to her laws, both written and traditional, and, by her infallible sanction, dooms them to indefinite punishment, till they shall acknowledge her authority and bend their necks to her yoke. *Such is, has been, and will ever be*, the doctrine of the Roman Catholic church; such is the belief of her true and sincere members; such the spirit

* Here "it is asserted that the baptism administered by heretics, or Protestants, is true baptism. This, at first view, might appear liberal; but the intention of it is to claim all baptized Protestants, whether children or adults, as *members* of the Church of Rome, and *subject* to her authority and laws, so that they may be *compelled* by penal laws to submit implicitly to the Church of Rome. This must appear unquestionable to any one who will examine the subject." *Elliott's Roman Catholicism*, book ii., chap. ii., *in med.*

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that actuates her views, and which by every possible means she has always spread among her children. Him that denies this doctrine, Rome devotes to perdition. The principle of religious tyranny, supported by persecution, is a necessary condition of Roman Catholicism: he who revolts at the idea of compelling belief by punishment, is severed at once from the communion of Rome." (*Cramp's Text-Book of Popery*, chap. vi., n. 99.)

The intolerance of the Roman Catholics is to be considered,

II. As it respects *the reading and circulation of the Bible, and other books.*

The reading and circulation of books, among the Roman Catholics, are restricted to such books as they are *permitted* or *not forbidden* to read and circulate. The *council of Trent* appointed a committee to prepare an *Index of prohibited books;* prefixed to the arrangement of which, when it was published, were ten "rules" (as they call them), as enacted by the council, the *fourth* of which relates particularly to the *Bible,** and is as follows: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, *permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not*

* It must not be supposed that the council of Trent was the first council that ever enacted any thing against men's having the Bible to read. "The council of Tolosa, in 1229, waged war against the Bible as well as against heresy. The sacred synod strictly forbade the laity to possess the Books of the Old and New Testament in the vernacular idiom. A layman, in the language of the holy fathers, might perhaps keep a Psalm-book, a breviary, or the hours of holy Mary; but no Bible. This, Velly admits, was the first prohibition of the kind. Twelve revolving ages from the commencement of Christianity had rolled their ample course over the world, and no assembly of men had dared to interdict the book of God. But a synod, in a communion boasting unchangeability, arrogated at length the authority of repealing the enactment of heaven and the practice of twelve hundred years." *Dr. Edgar's Variations of Popery*, chap. vii.

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*injured by it;** and this *permission* they must have *in writing*. But if any one shall have the *presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary*. Booksellers, however, who shall *sell*, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the Books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors." (*Decrees and Canons of the Council of Trent*, sess. xxv.)

By this "rule," as you perceive, *the reading of the Bible in the vulgar tongue* is prohibited to all persons, except such as may be so fortunate as to obtain a written permission from their bishop, or superior, or from an inquisitor; and booksellers are prohibited from *selling* Bibles (in the vulgar tongue) to any person not having such permission. The reason assigned for these prohibitions is, that "if the Bible, *translated into the vulgar tongue*, be indiscriminately allowed to every one, *the temerity of men will cause more evil than good to arise from it*." But this has the aspect

* What nonsense, or rather blasphemy, to talk of faith and piety being injured by reading the Bible! The reading of the Bible is one of the most appropriate means by which true faith and piety may be promoted. Rome would have us believe that "the Scriptures are so written that they cannot be understood without an interpreter." (*Rhemish Testament, Acts* viii. 31.) But so far is this from being true, that wherever the gospel "dispensation has been published, where the four Gospels and the apostolic epistles are at hand, every thing relative to the salvation of the soul may be clearly apprehended by any simple, upright person. There are difficulties it is true, in different parts of the sacred writings, which neither the *pope* nor his *conclave* can solve; and several which even the *more* enlightened *Protestant* cannot remove; but these difficulties do not refer to matters in which the *salvation of the soul* is immediately concerned: they refer to such as are common to every ancient author in the universe. These difficulties, being understood, add to the beauty, elegance, and justness of the language, thoughts, and turns of expression; and these, only the *few* who are capable of *understanding* are able to *relish*. As to all the rest, all that relates to *faith*, and *practice*, all in which the present and eternal interest of the soul is concerned, 'the wayfaring man, though a fool, (quite illiterate,) shall not err therein.'" *Dr. Clarke's Commentary, in loc.*

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of being a mere pretence. Romish priests are undoubtedly apprehensive that if their people all, without restraint, were allowed to read the Bible in their mother tongue, they would be likely thereby to discover the errors of their own religion; and rather than these should be seen, it seems, they choose to keep the sacred writings away from them, notwithstanding all the ignorance which must ever be the consequence of such a privation. An infernal policy this; a management all damnable. God in the exercise of his infinite mercy towards our fallen race has graciously given to mankind the Bible, to instruct them how, by a way of his own devising, they may be delivered from impending destruction: Rome stands up and declares, in the form of an established "rule," a law, that they shall neither read the book nor have it in their possession, without first having from her a written permission! Such is her heaven-daring presumption. But it is a part of the *working* of the *mystery of iniquity*, as described by the inspired apostle in my text.

It is perfectly in accordance with this tyrannical and wicked law of popish priests against the book of God, that they should manifest the hatred and opposition which they do against its *circulation by Protestants*. "In a letter addressed to the primate of Poland relative to *Bible Societies*, and dated June 26th, 1816, pope Pius VII. uses the following language: 'We have been truly shocked at this most crafty device (Bible Societies), by which the very foundations of religion are undermined. We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this *pestilence*, as far as possible, — this defilement of the faith so imminently dangerous to souls. It becomes episcopal duty, that you first of all expose the wickedness *of this nefarious scheme*. IT IS EVIDENT FROM EXPERIENCE, THAT THE HOLY SCRIPTURES, WHEN CIRCULATED IN THE VULGAR TONGUE, HAVE, THROUGH THE TEMERITY OF MEN, PRODUCED MORE HARM THAN BENEFIT. Warn the people entrusted to your care, that they fall not into the *snares prepared for their everlasting ruin*' (that is, as you value your souls, have nothing to do with Bible Societies, or the bibles they circulate)." (*Dowling's History of Romanism*, book ix., chap. iii., § 24.) — Pope Leo XII., in his

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encyclical letter, dated May 5th, 1824, expresses himself thus: "You are aware, venerable brothers, that a society, vulgarly called BIBLE SOCIETY, audaciously spreads itself over all the land, and that in contempt of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, they aim, with all their strength and every means, to translate, or rather to corrupt, the Holy Scriptures in the vulgar tongue of every nation, and which gives a just cause of fear that it may happen with every other translation, as it has with those already known, namely, 'that it is therein found, by a bad interpretation, instead of the Gospel of Christ, they give the gospel of men, or rather of devils.'" (*Bower's History of the Popes*— P. *Leo* XII., *in med.*) "The Irish Roman Catholic prelates, to whom this was written, publicly avowed their full concurrence with the Pope's views, and charged their flocks to surrender to the parish priests all copies of the Scriptures received from Bible Societies, as well as all publications disseminated by the Religious Tract Society." (*Cramp's Text-Book of Popery*, chap. iii., n. 93.) — Other popes have expressed the same opposition, on the same subject. Thus pope Gregory XVI., in a bull dated May 8th, 1844, utters himself in the following, among many other words. "'Venerable Brothers, health and greeting Apostolical: — Among the many attempts which the enemies of Catholicism, under whatever denomination they may appear, are daily making in our age, to seduce the truly faithful, and deprive them of the holy instructions of the faith, the efforts of those *Bible Societies* are conspicuous, which, originally established in England, and propagated throughout the universe, labour everywhere to disseminate the books of the Holy Scriptures, *translated into the vulgar tongue;* consign them to the *private interpretation* of each, alike among Christians and among infidels; continue what St. Jerome formerly complained of — pretending to *popularize* the holy pages, and render them intelligible, without the aid of any interpreter, to persons of every condition — to the most *loquacious woman*, to the *light-headed old man*, to the *wordy caviler;* to all, in short, and even by an absurdity as great as unheard of, to the most hardened infidels.' The Pope then proceeds to remark that these societies 'only care auda-

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ciously to stimulate *all to a private interpretation* of the divine oracles, to inspire contempt for divine *traditions*, which the Catholic Church preserves upon the authority of the holy fathers; in a word, to cause them to reject even the authority of the Church herself.' — Alluding to the [then] recently formed society called the *Christian Alliance*, the Pope says: 'This society strains every nerve to introduce among them, by means of individuals collected from all parts, corrupt and vulgar *Bibles*, and to scatter them secretly among the faithful. At the same time, their intention is to disseminate WORSE BOOKS STILL (!!), or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See.' — 'Wherefore,' (says his Holiness,) 'after having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them everything and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the BIBLE SOCIETIES, reproved long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the CHRISTIAN ALLIANCE, formed last year at New York; it, together with every other society associated with it, or which may become so. — Let all know, then, the enormity of the sin against God and his Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way.'" (*Dowling's History of Romanism*, book ix., chap. iii., § 25.)

Such being their inveterate opposition to the Bible's being circulated and read in the vulgar tongue, it is not so much to be wondered at that Romish priests many times *take away Bibles from their people, and cause them to be burned.* This has been done, as you are aware, even in our own Protestant country; no farther off than the town of Champlain, in the State of New-York, and no longer ago than the 27th of October, 1842. "The following account of this sacrilegious outrage is from an official statement of facts, signed by four respectable citizens appointed as a committee for that purpose: — 'About the middle of October, a Mr. Telmont, a missionary of the *Jesuits*, with one or more associates, came to Corbeau in this town,

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where the Catholic church is located, and, as they say in their own account given of their visit, by the direction of the bishop of Montreal. On their arrival they commenced a protracted meeting, which lasted several weeks, and great numbers of Catholics from this and the other towns of the county attended day after day. After the meeting had progressed several days, and the way was prepared for it, an order was issued requiring all who had bibles or testaments, to bring them in to the priest, or lay them at the feet of the missionaries. The requirement was generally complied with, and day after day bibles and testaments were carried in; and after a sufficient number was collected, they were burned. By the confession of Telmont, as appears from the affidavit of S. Hubbell, there were several burnings, but only one in public. On the 27th of October, as given in testimony at the public meeting held there, Telmont, who was a prominent man in all the movements, brought out from the house of the resident priest, which is near the church, *as many bibles as he could carry in his arms at three times, and placed them in a pile, in the open yard, and then set fire to them and burned them to ashes.* This was done in open day, and in the presence of many spectators.— In the affidavit of S. Hubbell, Esq., above alluded to, who is a respectable lawyer of the place, it is stated that the President of the Bible Society, in company with Mr. Hubbell, waited upon the priests, and requested that inasmuch as the bibles had been given by benevolent societies, they should be returned to the donors and not destroyed; to which the Jesuit priest, perhaps with less cunning than usually belongs to his order, coolly replied, that 'they had burned all they had received, and *intended to burn all they could get.*'" * (*Dowling's Romanism*, book ix., chap. ii., § 15.)

* "A colporteur in Belgium, whose labours were blessed in six or seven families, appointed a religious meeting in one of them, in which a child was soon after taken with convulsions. The priest was sent for and made the woman believe that the sickness was a punishment for receiving the colporteur; and discovering the *Bible, he took off the lid of the stove, threw in the Bible, covered it with large coals, replaced the lid, and the book was consumed.*" *Christian Watchman and Reflector*, for Jan. 24, 1850.

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The Bibles published by our Protestant Bible Societies are not such as Romish priests would be likely to *permit* to be read by their people, for the reason not only that they are *not translated by Roman Catholic authors*, as is required by the rule of the "Index" that they should be, but for the further reason that they are *unaccompanied by notes:* for an INJUNCTION of pope Benedict XIV. is, "THAT NO VERSIONS WHATEVER SHOULD BE SUFFERED TO BE READ BUT THOSE WHICH SHOULD BE APPROVED OF BY THE HOLY SEE, ACCOMPANIED BY NOTES DERIVED FROM THE WRITINGS OF THE HOLY FATHERS, OR OTHER LEARNED AND CATHOLIC AUTHORS." (Bull of pope Gregory XVI., in *Dowling's Romanism*, book ix., chap. iii. § 25.) To be suffered to be read among the Roman Catholics, then, Bibles must not only be of such versions as to be *approved of by the Holy See*, but must also be *accompanied by notes derived from the writings of Roman Catholic authors.* Without notes, as if afraid of the influence of naked Bible truth, they never publish any Bibles. Were Bibles, even of a translation of their own making, and consequently approved of by the Holy See, to be circulated among them, *unaccompanied by Roman Catholic notes*, the priests would burn such Bibles rather than suffer them to be read by the people. A case of this kind is recorded, as having occurred a few years ago in Chili, South America. Spanish New Testaments *of the Roman Catholic version* had been printed by the American Bible Society, (without note or comment,) and circulated there. A worthy agent of that Society, in a letter to the secretary, describes, in the following manner, the burning of these Testaments, which had been taken from the people as proscribed books. "'On Sabbath evening, the time fixed for the sacrilegious conflagration, a procession was formed, having the curate at the head, and conducted with the usual pomp, the priest kneeling a few moments at each corner of the square, and placing a large crucifix upon the ground. During the afternoon a fire had been kindled for the purpose, I was told by several bystanders, of burning heretical books which ridiculed the mass and confession; and among the number was mentioned the New-Testament. A guard of soldiers prevented me from examining them separately, but I stood sufficiently near to discover

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that the greater part were copies of the New-Testament issued by the American Bible Society. As the flame ascended, increasing in brightness, one of the clergy shouted *Viva Deos* (Let God reign), which was immediately echoed by the loud acclamations of a large concourse of people. For the time I forgot what a late writer says, *We must always remember that South America is a Christian and not a heathen land.* The outrage was public, and instead of being disowned, was *openly defended, as done, it was said, in compliance with the decree of an infallible council.*' — The Scriptures burned were of the approved Spanish version, translated from the Vulgate by a Spanish Roman Catholic bishop. They were *New-Testaments* too, so the plea that the Apocrypha was excluded could not be urged. They were portions of their own acknowleged word of God, *because in the vulgar tongue and* WITHOUT POPISH NOTES, *solemnly committed to the flames!!*" (*Dowling's History of Romanism*, book ix., chap. iii. § 27.)

The opposition of the Roman Catholics against the reading of the Bible is so great, that they have sometimes *even put persons to death for such reading.* Thus on the island of Great Britain, "at Buckingham, Thomas Bainard, and James Moreton, the one *for reading the Lord's prayer in English*, and the other *for reading St. James's epistle in English*, were both condemned, and *burned alive.*" And not long after, that is, "in 1546, one Saitees, a priest, was, by order of Bishop Gardiner, *hanged* in Southwark without a council process; and all that was alleged against him was, that of *reading Tindal's New-Testament.*"* (*Fox's Book of Martyrs*, book viii. Vol. ii., p. 517.)

The other nine rules of the Index relate to the reading,

* It is the same spirit of opposition in operation still, in Romish priests, against the Bible, which has led them of late years to try to get it out of our common schools in this country. In reference to this bold endeavour of theirs, one of our most eminent gospel ministers truthfully says: "There are those who would establish in our school-system the thunder of the Vatican, with an *Index expurgatorius* for our whole school literature; and even good men are fearfully influenced by their sophistry." *Dr. Cheever's Right of the Bible in our Public Schools*, preface, p. iv.

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printing, selling, and circulation, of *books generally*. Some books are so forbidden, as to the *reading* of them, that no part of them is permitted to be read; others are allowed after some part has been expunged. "All books condemned by the supreme pontiffs, or general councils, before the year 1515, and not comprised in the present Index, are, nevertheless," (say they,) "to be considered as condemned." Further: "The books of heresiarchs," (say they,) "whether of those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zuingle, Calvin, Balthasar, Pacimontanus, Swenchfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned." *Rules* 1 and 2. It is unnecessary to recite every one of these rules — the 10th of them is as follows: "In the *printing of books or other writings*, the rules shall be observed, which were ordained in the 10th session of the council of Lateran, under Leo X.* Therefore, *if any book is to be printed in the city of Rome, it shall first be examined by the Pope's Vicar and the master of the sacred palace, or other persons chosen by our most holy father for that purpose.* In other places, the examination of any book or manuscript intended to be printed shall be referred to the bishop, or some skilful person whom he shall nominate, and the inquisitor of heretical pravity of the city or diocese in which the impression is executed, who shall gratuitously and without delay affix their approbation to the work in their own handwriting, subject, nevertheless, to the pains and censures contained in the said decree; this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner: and it is the

* "A. D. 1515. The decree of that council was to this effect; that no book whatever should be printed without examination and license by the bishop, his deputy, or an inquisitor; and that those who offended should forfeit the whole impression of the book printed, which should be publicly burnt, pay a fine of 100 ducats, be suspended from the exercise of their trade for one year, and lie under excommunication!" *Cramp's Text-Book of Popery*, chap. iii., n. 85.

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judgment of the fathers of the present deputation, that *those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print them;* and that those who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized; and this examination and approbation, &c. shall be granted gratuitously.

"Moreover, *in every city and diocese, the house or places where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed,* kept, or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies;* NOR SHALL THEY KEEP OR SELL, NOR IN ANY WAY DISPOSE OF ANY OTHER BOOKS, WITHOUT PERMISSION FROM THE DEPUTIES, UNDER PAIN OF FORFEITING THE BOOKS, AND BEING LIABLE TO SUCH OTHER PENALTIES AS SHALL BE JUDGED PROPER BY THE BISHOP OR INQUISITOR, WHO SHALL ALSO PUNISH THE BUYERS, READERS, OR PRINTERS OF SUCH WORKS. *If any person import foreign books into any city, they shall be obliged to announce them to the deputies; or if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought; and* NO ONE SHALL PRESUME TO GIVE TO READ, OR LEND, OR SELL, ANY BOOK WHICH HE OR ANY OTHER PERSON HAS BROUGHT INTO THE CITY, UNTIL HE HAS SHOWN IT TO THE DEPU-

* Under such laws as these, where is the *freedom* or *liberty of the press* withal? This, we know, is to Rome a most cordially hated thing, a no small trouble to popes. "Hither tends that *worst and never sufficiently to be execrated and detested* LIBERTY OF THE PRESS for the diffusion of all manner of writings, which some so loudly contend for and so actively promote." *Encyclical Letter of Pope Gregory* XVI., quoted in *Dowling's Romanism*, book ix., chap. iii., § 23.

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TIES AND OBTAINED THEIR PERMISSION, *unless it be a work well known to be universally allowed.*

"*Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies, and obtained their license, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent.*

"With regard to those books which the fathers of the present deputation shall examine, or correct, or deliver to be corrected, or permit to be reprinted on certain conditions, *booksellers and others shall be bound to observe whatever is ordained respecting them.* The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary for the good of the kingdom, or province, or diocese. And let the secretary of these fathers, according to the command of our holy Father, transmit to the notary of the general inquisitor, the names of the books that have been corrected, as well as of the persons to whom the fathers have granted the power of examination.

"Finally, *it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one keep or read any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine,* HE SHALL INSTANTLY INCUR THE SENTENCE OF EXCOMMUNICATION; *and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops.*" (*Decrees and Canons of the Council of Trent*, sess. XXV.)

Such are just the rules for keeping a people in ignorance, and consequently in subjection to ungodly Romish priests. "A permanent committee, styled the 'Congregation of the Index,' is specially charged with the execution of these tyrannical and iniquitous laws. Under its care the index has been increased from year to year, by the additions of such new works as were deemed unfit for Roman Catholic readers. It now forms a considerable

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volume. A few of the names found in it may be mentioned. No Roman Catholic is suffered to read the writings of *Wiclif*, *Luther*, *Calvin*, *Bucer*, *Zuinglius*, *Melancthon*, *Bullinger*, *Oecolampadius*, *Beza*, *Tyndal*, *Cranmer*, *Ridley*, *Latimer*, *Knox*, *Coverdale*, *Bishop Hooper*, *John Fox*, the Martyrologist, *John Huss*, *Jerome of Prague*, *Addison*, *Algernon Sydney*, *Lord Bacon*, *Boerhaave*, *Bayle*, *Bochart*, *Brucker*, *George Buchanan*, *Buxtorf*, *Camden*, *Casaubon*, *Castalio*, *Cave*, *Claude*. *Le Clerc*, *the Critici Sacri*, *Erasmus*, (his *Colloquies*, and several other works), *Glassius*, *Grotius*, *Sir Matthew Hale*, *Father Paul*, *Kepler*, *Levater*, *Locke*, *Milton*, *Mosheim*, *Robertson* (history of Charles V.), *Roscoe* (Life of Leo X.), *Saurin*, *Scaliger*, *Scapula*, *Schmidt*, *Selden*, *Sleidan*, *Jeremy Taylor*, *Vossius*, *Walton* (the polyglott), *Young* (the Night Thoughts). Of these authors, the works of some may not be possessed or read, according to the above rules, under any circumstances, without incurring the guilt of mortal sin, and the punishment of excommunication; the perusal of others is permitted, by license, after examination, or expurgation, to a favoured few, 'learned and pious men.' In Burnet's History of the Reformation the form of one of these licenses may be seen, given by Tonstall to Sir Thomas More. Such a license, it is presumed, Mr. Butler has received, to enable him to read Southey's 'Book of the Church,' and other heretical publications, which he has taken so much pains to answer, but dared not peruse till his superiors gave him the requisite permission. For we are not speaking of a defunct statute. The authority of the Index is acknowledged and felt in the nineteenth century; and in Roman Catholic countries the censorship of the press and the tyrannical vigilance of the priests perpetuate the dominion of ignorance, enslave and fetter the human mind, and inflict untold miseries, religious and political, on a suffering people.

"Spain has from the beginning patronized and promoted this detestable crusade against knowledge, with characteristic zeal.* The index was immediately reprinted in that

* "'There is still fixed, every year, at the church doors, the index, or list of those books, especially foreign, of which the holy office has

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country, and was subsequently so enlarged that it reached the enormous size of two folio volumes! In 1571 another index was published by royal command, wholly expurgatory, that is, containing lists of those passages in certain authors, or in Protestant editions of their writings, which were to be erased, before the books were allowed to be read: this was chiefly intended for the Netherlands, then under Spanish dominion. The manner in which it was framed furnishes clear proof of the object which the Church of Rome has in view in these nefarious proceedings, viz. to crush evangelical truth. This is especially evident from the plan adopted in regard to the editions of the *Fathers*. In the 'Contents' appended to the works of Augustine, Jerome, Chrysostom, &c. by Protestant editors, the theological sentiments of those illustrious men are arranged in alphabetical order, with suitable references to the pages. Now, to contradict the *Fathers* would never be endured; yet it was felt that on many important points their opinions symbolized with those of the reformers. In this dilemma, it was resolved to condemn those opinions, *as they were given in the 'Summaries,' or 'Contents,' compiled by the editors*, and not in the text itself! The following propositions, contained in the 'Index' or 'Contents' to the works of Chrysostom, are therefore ordered to be expunged;—'That sins are to be confessed to God, not to man — that we are justified by faith only — that Christ forbids us to kill heretics — that it is great stupidity to bow before images — that priests are subject to princes — that salvation does not flow from our own merits — that the scriptures are easy to be understood — and that the reading of them is to be enjoined upon all men.' Chrysostom had affirmed all this, and much besides that was equally opposed to popery: yet they have not condemned Chrysostom, (he is one of the saints in their own calendar,) but only the unfortunate editor who has reported his opinions!

"In the same way have these lovers of darkness dealt with the apostles, yea, with our Lord himself. An edition of the Bible, published by Robert Stephens, contained

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thought fit to interdict the reading, on pain of excommunication.' *Bourgoing's Modern State of Spain*, ii., p. 276."

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an index, stating the doctrines of Scripture, *with reference to the texts wherein they are found.* The following propositions, with many others, are ordered to be expunged, *as suspected*, 'tanquam suspectae:' — 'He who believeth in Christ shall never die, John xi. 26. — The heart is purified by faith, Acts xv. 9. — We are justified by faith in Christ, Gal. ii. 16. — Christ is our righteousness, 1 Cor. i. 30. — No one is righteous before God, Psalm cxliii. 2. — Every one may marry, 1 Cor. vii. 2.' Here, notwithstanding the flimsy pretence of condemning only the editor, it is evident enough that the sentence is in fact issued against the Saviour and his inspired servants; for though they are not in express words censured for uttering the forgoing sentiments, yet as Robert Stephens is condemned for asserting that they uttered them, it is plain that through him our Lord and his apotles are attacked. This is truly the '*mystery of iniquity.*'" * (*Cramp's Text-Book of Popery*, chap. xvi.)

We will now proceed to consider the intolerance of the Roman Catholics,

III. As it respects *the exercise of thought and opinion.*

The intolerance of the Roman Catholics extends even to *the exercise of thought* in the formation of opinions, as well as to *the exercise of opinions* themselves. Such is the fact regarding all such matters as are contained in the Bible. Thus, in speaking of the use of the sacred books, they say: "In order to restrain petulant minds, the council further decrees, that *in matters of faith and morals* and whatever relates to the maintenance of Christian doctrine, *no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary*

* The title of the book is, "An Expurgated Catalogue of the books which have appeared during this century, either filled with the errors of a corrupt doctrine, or with an unprofitable and offensive slander, according to the decree of the Council of Trent. Published by the command and authority of his Catholic Majesty, Philip II. and by the council of the Duke of Alva, in Belgium, 1571."

Thus it appears that, besides their *Index prohibitorius*, the Papists have also their *Index expurgatorius.* "For a full account of both these indexes, see that valuable, learned, and authentic work, 'Mendham's Literary Policy of the Church of Rome, exhibited in an account of the damnatory catalogues, or Indices, both Prohibitory and Expurgatory.' London, 1820." *Dowling's Romanism*, book vii., chap. ii., § 15, note.

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to that which hath been held and still is held by holy mother church, whose right it is to judge of the true meaning and interpretation of Sacred Writ; or contrary to the unanimous consent of the fathers; even though such interpretations should never be published. *If any disobey, let them be denounced by the ordinaries, and punished according to law.*" (*Decrees and Canons of the Council of Trent*, sess. iv., *de usu sacrorum librorum.*)

Thus does the church of Rome, with most mendacious arrogance, claim for her own pretendedly infallible self the exclusive right of interpreting the Scriptures; with all her assumed authority decreeing that no one, exercising his own private judgment, shall dare to have any sense of them different from that which she has adopted. Perfectly in accordance with such an enactment as this is her confession, in the use of which each individual for himself says: "*I also admit the sacred scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy scriptures; nor will I ever take or interpret them otherwise, than according to the unanimous consent of the fathers.*" (*Creed of Pope Pius* IV.) Such are the terms in which the Roman Catholic, while he is not allowed to think for himself to form any opinions of his own on the meaning of the holy Scriptures, *is bound never to take or hold or interpret them otherwise than* AS THEY ARE HELD AND INTERPRETED BY HIS "HOLY MOTHER CHURCH." Accordingly, while this "holy mother church," in her clergy, interprets the holy Scriptures according to her own established doctrines, the sentiments she thus holds forth all her people are bound unhesitatingly to fall in with and receive in undissembled belief. The faith of the Roman Catholics, therefore, as it respects their whole system of doctrines, must be what they themselves are pleased to call *implicit faith*,* a believing without exam-

* "*Implicit faith*, is that by which we take up any system or opinion of another without examination. This has been one of the chief sources of ignorance and error in the church of Rome. The divines of that community teach, 'That we are to observe, not how the church proves any thing, but what she says: that the will of God is, that we should believe and confide in his ministers in the same manner as himself.' Cardinal

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ining either the truth or falsehood of what they believe. They believe what their church believes.* What their church holds, in her established doctrines, is, in their interpretation of the Scriptures, their one great standard, from which every person among them must take good heed to himself how he allows himself to vary. One may be a good classical scholar, well acquainted with Greek and Hebrew literature, and oriental customs, and profoundly versed in all learning suited to qualify him for being an able expositor of the Bible; but he must be very cautious as to what liberty he takes in employing his stores of knowledge in the interpretation of the holy Scriptures, otherwise than in servile accordance with the teachings of his "holy mother church;" else, considered disobedient, he is to "be denounced by the ordinaries, and punished according to [popish] law."

But there are Christians — professedly and really such

Toletus, in his instructions for priests, asserts, 'That if a rustic believes his bishop proposing an heretical tenet for an article of faith, such belief is meritorious.' Cardinal Cusanus tells us, 'That irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver.' In an epistle to the Bohemians he has these words: 'I assert, that there are no precepts of Christ but those which are received as such by the church (meaning the church of Rome). When the church changes her judgment, God changes his judgment likewise.' What madness! what blasphemy! For a church to demand belief of what she teaches, and a submission to what she enjoins, merely upon her assumed authority, must appear to unprejudiced minds the height of unreasonableness and spiritual despotism. We could wish this doctrine had been confined to this church; but, alas! it has been too prevalent in other communities. A theological system, says Dr. Jortin, is too often no more than a temple consecrated to implicit faith; and he who enters in there to worship, instead of leaving his shoes, after the eastern manner, must leave his understanding at the door; and it will be well if he find it when he comes out again." *Buck's Theological Dictionary*, art. *Implicit Faith*.

* Implicit faith "is what is called in Italy *fides carbonaria*, i. e., the *collier's faith*, from the noted story which gives an account of a collier's answering questions to one who had made inquiries of him respecting his faith — the word *carbonarius* signifying *collier*. 'QUEST. What do you believe? ANS. I believe what the church believes. Q. What does the church believe? A. The church believes what I believe. Q. Well, then, what is it that both you and the church believe? A. We both believe the very same thing.' This is implicit faith in perfection, and, in the estimation of several Roman doctors, the sum of necessary and saving knowledge in a Christian." *Dr. Elliott's Roman Catholicism*, book i., chap. ii. (Vol. i. p. 54, 55.)

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— and blessed be God their numbers are not small, who neither conform to the laws of the Romish church nor are members of her communion nor believers in her false doctrines. Against all such her intolerance is exercised as a matter of course, so far as they are within her reach. And here let it be particularly observed,

First, That *she considers them to be heretics.* No matter how pious or morally good they are, in her estimation as well as in her dialect they are heretics. If *heresy* be correctly defined, as undoubtedly it is, to be "a fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion," (*Webster*); then a *heretic* is a person who holds, or holds and teaches, some fundamental error in religion, or some erroneous opinion respecting some fundamental doctrine of religion. This being admitted to be a good definition of the term heretic, as I believe it is, I submit it to the whole evangelically Christian world to judge which are the heretics, those whom the Romanists, the constituents of the Romish church, so frequently call such, *or rather the Romanists themselves.**

Secondly. She holds it to be impossible for them, as not being of the same faith and fellowship with herself, to be saved. This she undisguisedly expresses and declares, as in various forms of speech, so through her supreme earthly head, thus: "*This true Catholic faith*, OUT OF WHICH NONE CAN BE SAVED" — *Hanc veram Catholicam fidem*, EXTRA QUAM NEMO SALVUS ESSE POTEST. (*Creed of Pope Pius* IV.) Thus "the Roman Catholic is bound to believe that all who refuse to hold the doctrines advanced by the Council of Trent, and summarily comprised in Pope Pius's creed, are out of the reach of salvation, and must certainly be damned to all eternity." † (*Cramp's Text-Book of Popery*, chap. xvii., p. 395.)

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* "All false doctrine, contrary to the Scriptures, is the proper fruit of heretics. For he is a heretic, which obstinately maintaineth an opinion, contrary to the Scriptures, as the Papists do many. And especially, those plain notes, which the Spirit giveth of antichristian heretics, namely, the forbidding of marriage and meats, where are they to be found at this day but in Papists? 1 *Tim.* iv." *Dr. Fulke's Confutation of the Rhemish Testament, Matt.* vii. 16.

† It is this their intolerance of principle regarding salvation, in operation in the Roman Catholics, that induces them to *refuse to allow Prot-*

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Thirdly. She holds to the infliction upon them of temporal penalties, including corporal tortures withal, even unto death, as punishments for their errors, that is, their opinions — unless they will renounce them. We find that even as early as in the fourth century, there was well-nigh publicly adopted the unchristian principle, "that *errors in religion*, when maintained and adhered to after proper admonition, ought to be visited with *penalties and punishments.* The [erroneous] principle, from the very time when *Constantine* gave peace and security to the Christians, was approved by many; and in the conflicts with the Priscillianists and Donatists, it was corroborated by examples, and unequivocally sanctioned by the authority of *Augustine*,* and transmitted down to succeeding ages." (*Dr. Mosheim's Ecclesiastical History*, cent. iv., part ii., chap. iii., § 16.)

The horrid principle of inflicting penalties and punishments on men because of their religious opinions has, from time to time, been frightfully exhibited by the church of Rome, *in the doings of her councils.* "The second general council of Lateran, who in the year 1139, in the twenty-third canon, *excommunicated and condemned the heretics, commanded the civil powers to suppress them, and included their*

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estants to bury their dead in their grave-yards. Dr. Edward Young, having lost a beloved daughter at Montpelier in the South of France, whither she had been removed for her health, was obliged stealthily to bury the body in a field by night, "not being allowed interment in the churchyard *on account of her being a protestant.*" (*Memoirs of Dr. Edward Young*, prefixed to his *Night Thoughts.*) The fact is indelibly recorded by himself, in *Night* III. of the "Night Thoughts."

It is the same intolerant principle that operates in the same kind of people when they refuse, in Rome, to allow to be inscribed on the tombstone of a Protestant deceased any passage of the Bible expressive of a hope of salvation. See an interesting fact of this sort, as recorded in the American Protestant, vol. iv., pp. 230, 231.

* "We will make here the single remark, that it was during these contests *Augustine* first exhibited in his writings that horrid principle, that *heretics are to be punished with temporal punishments and death*; — a principle wholly inconsistent with Christianity, and one which in after ages served as an excuse for inhuman cruelties. Only read *Augustine's* 48th Epistle, ad Vincent., and his 50th, ad Bonifac., and several others; and you will there meet with all the plausible arguments, which the spirit of persecution in after ages so dressed up — to the disgrace of Christianity — as to blind the eyes of kings." *Mosheim's Ecclesiastical History*, cent. iv., part. ii., chap. v., § 7, n. (12).

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*protectors and defenders in the same curse with themselves.** (*Dowling's History of Romanism*, book viii., chap. i., § 2.)—"By the council of Tours, held in 1163, *princes were exhorted and directed to imprison all heretics within their dominions, and to confiscate their effects.*" (*Jones's History of the Christian Church*, chap. iv., sect. iii.)—In the third general council of Lateran, held *A. D.* 1179, "a thundering decree was issued against the heretics, called Cathari, Patareni, and Publicani, who no longer concealed, but openly taught their [so-called] damnable errors in the territories of Alby and Toulouse, that is, the *Albigenses*, the name which they are now commonly known by. *They were solemnly anathematized by the council, and all were forbidden, on pain of excommunication, to receive them into their houses, to suffer them in their territories, to buy any thing of them, or sell any thing to them. And it was ordained, that they who should, under any pretence whatever, transgress this decree, should have no offerings made for them after their death, nor should they be buried among Christians.* Thus were those unhappy men banished all human society, and driven into the deserts to perish there of hunger among the wild beasts." (*Bower's History of the Popes*—P. *Alexander* III., *prope finem.*)—Of the fourth general council of Lateran, held in the year 1215, "the third canon was calculated to extirpate heresies and heretics, and contains many sanguinary laws against them. Heretics, when convicted, were, by that canon, *to be delivered up to the secular power, in order to be punished as they deserved, but the clerks were to be first degraded. The effects of laymen were confiscated, and those of the clergy to be applied to the church. And it was ordained, that all princes should swear to extirpate the heretics in their dominions; that they should be excommunicated by the metropolitan and the bishops of the province, if they refused to take that oath; and if they gave not satisfaction within the space of a year, they should acquaint the pope therewith, that he might absolve their subjects from*

* 'Eos qui religiositatis speciem simulantes, tanquam haereticos ab ecclesia Dei pellimus, et damnamus, et per potestates exteras coerceri praecipimus. Defensores quoque ipsorum ejusdem damnationis vinculo innodamus. (*Bin.* 8, 596.)'

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their allegiance, and bestow their dominions upon Catholics, who should hold them upon their extirpating heretics and maintaining the purity of the faith, saving the right of the lord paramount, provided he did not oppose the execution of this ordinance. For if he opposed it, he was to forfeit his right. By the same canon the privileges enjoyed by those who serve against the Saracens in Spain or in Palestine, are all granted to such as shall serve against the heretics, or *any ways contribute to their destruction; all persons are enjoined to avoid, on pain of excommunication, the company and all intercourse with heretics; and such as incur, on that account, the excommunication, are excluded from the sacraments, and to be denied Christian burial, if they give not satisfaction before their death.* Lastly, *all bishops* are commanded, upon pain of excommunication and deposition, to clear their respective dioceses of all heretics, employing for that purpose the secular power, and obliging the princes with the censures of the church to concur with them in so pious an undertaking." (*Ibid.*, P. *Innocent* III.) — The general council of Trent, the last of all the general councils that have been, which was first opened on the 13th of December in the year 1545, and was long continued, breathed throughout the same spirit of intolerance, towards the same kind of persons, as all the other Romish councils had done. "This assembly, in its second session, '*enjoined the extermination of heretics by the sword, the fire, the rope, and all other means, when it could be done with safety.*'* The sacred synod again, in the last session, *admonished* '*all princes to exert their influence to prevent the abettors of heresy from misinterpreting or violating the ecclesiastical decrees, and to oblige these objectors, as well as all their other subjects, to accept and to observe the synodal canons with devotion and fidelity.*' This was

* "The good must tolerate the evil," (they say,) "when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day. Otherwise when ill men, be they Heretics or other malefactors, may be punished or suppressed without disturbance and hazard of the good, *they may and ought by public authority either spiritual or temporal to be chastised or* EXECUTED." *Rhemish Testament*, annot. on *Matt.* xiii. 29.

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clearly an appeal to the secular arm, for the purpose of forcing acquiescence and submission. The natural consequence of such compulsion was persecution. The holy fathers, having, in this laudable manner, taught temporal sovereigns their duty, concluded with a discharge of their spiritual artillery, and pronounced an 'anathema on all heretics.'* The unerring council, actuated according to their own account, by the Holy Ghost, terminated their protracted deliberations, not with blessing mankind, but with cursing all who should claim religious liberty, assert the rights of conscience, or presume to differ from the absurdity of their synodal decisions." (*Dr. Edgar's Variations of Popery*, chap. vii.)

All these enactments, and many more that might be adduced of enactments and injunctions and laws of the same bad sort, the doings of other Romish councils and powers, as they are in the genuine spirit of the apostate Romish church so by her have they been with horrid zeal carried into effect, *in many dreadfully distressing and destructive persecutions.*† Facts on this part of our subject are horridly prominent on the pages of history. Not far from the middle of the twelfth century (1159), a com-

*'Anathema cunctis haereticis. *Resp.* Anathema, Anathema. *Labb.* 20, 197.'

† To such a dreadful effect, in some sense, every member of the Romish church contributes his measure of aid, according to Rome's peculiar creed, by which he is bound, and of which these words are a part: "I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, *rejected*, and anathematized by the church." (*Creed of Pope Pius* IV.) As a professor of this creed, every Romanist solemnly declares that he receives "ALL THINGS *delivered, defined, and declared by the* GENERAL COUNCILS." "To all their canons and decrees, as well as to those published at Trent, the Roman Catholic promises his obedience, a sweeping declaration, which binds him, in the nineteenth century, to the observance of the revolting absurdities and iniquitous enactments of the dark ages. It requires of him, for instance, to maintain that '*oaths which oppose the utility of the church, and the constitutions of the fathers, should rather be called perjuries than oaths,*' and that *heretics are not only to be anathematized, but deprived of all property, and civil rights, and delivered over to the secular power, to be punished and extirpated.* Such are the unrepealed decisions of general councils, which every Roman Catholic, in every country, is bound to 'profess and undoubtedly receive.'" *Cramp's Text-Book of Popery*, chap. xvii.

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pany of foreigners, conjectured to have belonged to the sect called *Cathari*, consisting of about thirty men and women, who spoke the German language, and had probably emigrated either from Germany or the south of France, settled "in England, and soon attracted the attention of government by the singularity of their religious practices and opinions. They were apprehended and brought before a council of the clergy at Oxford. Being interrogated about their religion, their teacher, named Gerard, a man of learning, answered in their name, that they were Christians, and believed the doctrines of the apostles. Upon a more particular inquiry, it was found that they denied several of the received doctrines of the church, such as purgatory, prayers for the dead, and the invocation of saints; and refusing to abandon these damnable heresies, as they were called, they were condemned as incorrigible heretics, and delivered to the secular arm to be punished. The king (Henry II.) at the instigation of the clergy, commanded them to be branded with a red-hot iron on the forehead, to be whipped through the streets of Oxford, and, having their clothes cut short by their girdles, to be turned into the open fields, all persons being forbidden to afford them any shelter or relief under the severest penalties. This cruel sentence was executed in its utmost rigour; and, it being the depth of winter, all these unhappy persons perished with cold and hunger. These seem to have been the first who suffered death in Britain, for the vague and variable crime of heresy, and it would have been much to the honour of the country if they had been the last." (*Jones's History of the Christian Church*, chap. iv., sect. iii.)

At about the close of the twelfth century, there was commenced a general persecution of the *Albigenses, in the South of France.* "The name of *Albigenses* was derived from the *Albigeois*, a district in which the town of *Albi* is situated, where, as well as at Toulouse, the dissenters from the doctrines and practices of the Romish Church were particularly numerous; and hence they spread over the whole South of France. Their religious opinions very nearly resembled those of the reformers of a much later period. They considered the Scriptures as the only source of faith and religion, without regard to the author-

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ity of the Fathers and of tradition. They held the entire faith, according to all the articles of the apostles' creed. They rejected all the external rites of the dominant church, excepting baptism and the Lord's supper — as temples, vestures, images, crosses, the worship of holy relics, and the rest of the sacraments. They rejected purgatory, and masses and prayers for the dead. They admitted no indulgences or confessions of sin with any of their consequences; held the sacraments of baptism and the eucharist as only signs, denying the corporal presence of Christ in the latter. They held that monasticism was a putrid carcase, and vows the inventions of men, and that the marriage of the clergy was lawful and necessary. Finally, they declared the Roman Church to be the whore of Babylon, refused obedience to the Pope and the bishops, and denied that the former had any authority over other churches, or the power of either the civil or the ecclesiastical sword.

"No wonder, then, if the enemies of these people have represented their doctrines with such characters only as would make them appear the most hideous, and mingled with all sorts of fables calculated to embitter the minds of papists against those who professed them. While, however, they accused them of encouraging the utmost licentiousness and debauchery, they admitted that, to all appearance, these heretics observed irreproachable chastity; that, in their zeal for truth, they never, upon any occasion, resorted to a lie; and that such was their charity that they were always ready to sacrifice themselves for others. Indeed, it was some time before their doctrines were branded as heretical; and, as several prelates of the Church had set the example of this reform, those who adopted them were under no apprehension of going astray; and Rome herself had sometimes considered the Albigenses, together with those new religious societies called Paterini, Catherini, and Poor Men of Lyons, as so many monastic orders formed to rekindle the fervour of the public, and having no idea of shaking off her yoke.

"It was Innocent III. who, on ascending the pontifical throne in the vigour of age, seemed first to be sensible of the important consequences likely to result from an independence of spirit which was already tending to revolt.

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His predecessors, engaged in a struggle with the two Henries and Frederic Barbarossa, had need of all their force to defend themselves against those emperors; but Innocent, whose genius grasped and ruled the world, was alike incapable of indulgence and pity. At the same time that he was overturning the political balance of Italy and Germany, threatening by turns the kings of Spain, France, and England, assuming the tone of a master with the sovereigns of Bohemia, Hungary, Bulgaria, Norway, and Armenia; that he was alternately directing and reprimanding the crusaders engaged in overthrowing the Greek empire and in erecting in its stead the Latin empire at Constantinople; Innocent, as though he had no other business upon his hands, watched, attacked, punished, all discordance of opinions with those of the Romish Church, all independence of spirit, all exercise of the faculty of thought in religious matters.

"Though it was in the provinces where the Provençal language was spoken, and especially in Languedoc, that the reformed doctrines of the Albigenses had made most progress, they spread rapidly in other parts of Christendom, in Italy, Flanders, Lorraine, Germany, and Spain. Innocent judged, both from disposition and policy, that the Church ought not to keep any terms with these sectarians; that if she neglected to crush them, to exterminate their race, and to strike terror into Christendom, their example would soon be followed, and the sparks which were every where seen smouldering would soon set the whole Roman world on fire. He therefore directed his ministers not to convert, but to burn the leaders, to disperse the flocks, and to confiscate the property of all who dared think otherwise than he did. He insisted that the provinces in which the reformation was but commencing should take the lead in punishing it: accordingly, several heads of the new Church were doomed to the flames at Nevers, in 1198, and in the following years. The emperor Otho IV., a creature of Innocent's, issued at his instigation an edict for the destruction of the Paterini, or, as they were also called in Italy, Gazari. But a number of gentlemen and high nobles had themselves adopted the new opinions, and, so far from intending to persecute, protected the professors of them: while others regarded

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these people as industrious vassals, whom they could not destroy without diminishing their own power and revenues. The Pope tried whether he could not arm an immediate interest and a brutal rapacity against this provident economy of the barons. He relinquished to them the confiscation of all the property of the heretics; he exhorted them to seize it, to condemn them to exile after they had stripped them of every thing, and to threaten them with death if they dared to return to their homes. At the same time, Innocent fulminated anathemas against all those lords who should refuse to confiscate the possessions of the heretics for their own benefit, and laid their lands under an interdict." (*Shoberl's Persecutions of Popery*, vol. i., article II.)

So early as the first year of his pontificate — which, according to Bower, commenced on the 8th of January, 1198 — the pope had sent into France two of his legates, *Guy* and *Reinier*, to seek out and punish and extirpate heresy; and they laboured with true anti-Christian zeal. But these efforts were attended with too little success to answer the wishes of his holiness, who would have the business done more effectively. He accordingly resolved on a *crusade*. The countries more especially devoted to vengeance, as the nurseries of heresy, were the territories of the count of Toulouse, Raymond VI., and those of his nephew Raymond Roger, viscount of Alby, Beziers, Carcassonne, and Limoux. "As the country of Toulouse was the principal place of rendezvous for the Albigenses, and as they abounded there in immense numbers, the pope evinced the utmost solicitude to prevail upon count Raymond to expel them from his dominions. But all his entreaties to induce the latter, either to banish so large a number of his peaceable subjects, or even to persecute them, proving fruitless, he ordered him to be excommunicated as a favourer of heretics. He sent his legate with letters to many of the prelates, commanding them to make inquisition against the heretical Albigenses in France, to destroy them and convert their protectors. He also wrote to Philip, king of France, reminding him that it was his duty to take arms against those heretics, and to use all his power to suppress them, that by thus labouring to stem the progress of heresy, he might purge

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himself from all suspicion of being tainted therewith in his own person. Twelve abbots of the Cistercian order, accompanied by the pope's legate, went preaching the cross against the Albigenses, and promising, by the authority of his holiness, a plenary remission of their sins, to all who took on them the crusade. With all this, however, the cause proceeded but slowly. The pope was dissatisfied. He therefore denounced open and more violent war; invited the Catholic princes and nobles to take up arms, and commissioned his ministers to preach the same indulgences, and to offer terms of every kind as advantageous as those that were granted when levies were made for crusading to Asia.

"The court of Rome, however, with a view to preserve at least the semblance of decency, thought it expedient, before proceeding to *compulsory measures* * with the Albigenses, to try to reclaim them to the church by the more gentle and reasonable methods of persuasion, and the latter formed the resolution of defending their own principles. They consequently gave the bishops to understand that some of their pastors were ready to discuss the subject with them in open conference, provided the thing could be conducted with propriety. They explain their notions of propriety by proposing that there should be moderators on each side, vested with authority to prevent tumult and preserve order and regularity — that the conference should be held in some place to which all parties concerned might have free and safe access — and lastly, that a particular subject should be agreed upon between the disputants, which should be steadily prosecuted until it was fully discussed and determined, and that the party

* "It is the present doctrine of the church of Rome, that heretics of all denominations may be '*compelled to come in*;' and that doctrine she has constantly practised when it was in her power, as the world but too well knows. However, she distinguishes between heretics who were, and heretics who were not, born and brought up in her bosom. With the latter, who are only heretics, the faggot and the halter are the last argument; but the first with the former, who are, in her eye, both heretics and rebels; as if it were rebellion, and rebellion punishable with death, for a man to be persuaded, right or wrong, that another church is more pure in her doctrine and morals, than that in which he was brought up; and thereupon betake himself to the other, in compliance with the dictates of his conscience." *Bower* — P. *Gregory the Great, paulo post initium.*

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which could not maintain it by an appeal to the Scriptures, the only standard of faith to Christians, should own themselves vanquished.

"The proposal was so reasonable that it could not with decency be rejected; it was therefore accepted by the bishops and monks. The place of conference agreed upon was Montreal, near Carcassone, in the year 1206. The umpires on the Catholic side were the bishops of Villeneuse and Auxere — and on that of the Albigenses, R. de Bot, and Anthony Riviere. On the part of the latter, several pastors were appointed to manage the debate, of whom Arnold Hot was the principal. He arrived first at the appointed place. A bishop of the name of Eusus met him on behalf of the papacy, accompanied by the renowned Dominic, two of the pope's legates, and several of the Catholic clergy. The points which Arnold undertook to prove were, that the mass and transubstantiation are idolatrous and unscriptural — that the church of Rome is not the spouse of Christ — and that its polity is of a pernicious and wicked tendency. Arnold drew up certain propositions upon those points, which he transmitted to the bishop, who required fifteen days to answer them which was granted. On the appointed day, the bishop appeared, and produced a large manuscript, which was read in the public assembly. Arnold requested that he might be permitted to reply by word of mouth, only entreating their patience if he took a considerable time in answering so prolix a writing, and fair promises were made him of a patient hearing. He then discoursed for the space of four days upon the subject, with such fluency and readiness, such order, perspicuity, and forcible reasoning, that a strong impression was produced on the audience. Arnold, at length, called upon his opponents to defend themselves. What they said on this occasion we are not informed, but the cause of the abrupt termination of the conference is a fact allowed on all hands, and may possibly suggest what was the real state of the controversy. For, while the pope's legates were disputing with Arnold, the umpire of the papal party, the bishop of Villeneuse, declared that nothing could be determined, because *the army of the crusaders was at hand.* What he asserted, alas, was but too true; *the papal armies ad-*

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vanced, and, by fire and faggot instantly decided all the points of controversy; and if we may place any reliance upon writers of unimpeachable veracity, 'the armies employed by pope Innocent III. *destroyed above two hundred thousand of them in the short space of a few months.'* Arnold and his brethren, indeed, might have been fully assured that it was never the intention of the pope to submit to any decision of the controversy by argument, which might happen to be unfavourable to his party. The acquiescence of his holiness in the proposal to discuss the differences between the parties in a public disputation, was, in all probability, a mere manœuvre, intended only to amuse the Albigenses and gain time, till the armies that were preparing with a view to destroy them might be in readiness. Platina, one of their own writers, in his Life of Innocent XIII. seems to insinuate as much, when he tells us, that 'there was need, not only of disputations, but of arms also; to such a pitch was the heresy grown.'

"The immense army of crusaders being now in motion, [led on by an imperious ecclesiastic, Arnold Amalric by name, the abbot of Citeaux, papal legate and director-general of the crusade], they every where attacked the Albigenses, took possession of the cities in which they were known to be, filled the streets with slaughter and blood, and committed to the flames numbers whom they had taken prisoners. When the army advanced towards the neighbourhood of Beziers, the fate of the city was easily foreseen, and the nephew of Raymond, fully sensible that it could not be defended against an hundred thousand men, went out of the city, threw himself at the feet of the pope's legate, and supplicated his mercy in favour of his capital, beseeching him not to involve the innocent with the guilty, which must be the case if Beziers were taken by storm — that there were many Roman Catholics in the city, who would be involved in one indiscriminate scene of ruin contrary to the intentions of the pope, whose object was understood to be, solely the punishment of the Albigenses. Numerous other topics of entreaty were urged by the young prince; but the answer of the legate to all he could plead was, that 'all his apologies and excuses would avail him nothing, and that he must do the best he could for himself.' Thus foiled in

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his object, the earl of Beziers returned into the city, convened the inhabitants, to whom he explained the ill success that had attended his mission; and particularly, that the only condition upon which pardon would be granted by the pope's legate was, *that the Albigenses should abjure their religion, and promise to live according to the laws of the Romish Church.* — The Catholic inhabitants of Beziers now interposed, using every entreaty with the Albigenses to comply with that stipulation, and not be the occasion of *their* death, since the legate was resolved to pardon none, unless they all consented to live in subjection to one rule of faith. — The Albigenses replied, that they never would consent to purchase a prolongation of this perishing life at the price of renouncing their faith — that they were fully persuaded God could, if he pleased, protect and defend them: — but they were as fully persuaded, that if it were his good pleasure to be glorified by the confession of their faith, it would be an high honour conferred upon them to sacrifice their lives for righteousness' sake — that they much preferred displeasing the pope, who could only destroy their bodies, to incurring the displeasure of God, who is able to destroy both soul and body together — that they hoped never to be ashamed of, nor forsake a faith by which they had been taught the knowledge of Christ and his righteousness, and at the hazard of eternal death, barter it for a religion which annihilated the merits of a Saviour, and rendered his righteousness of none effect. They, therefore, left it to the Catholics and the earl of Beziers to make the best terms they could for themselves, but entreated that they would not promise any thing on *their* behalf inconsistent with their duty as Christians.

"Finding the Albigenses inflexible, the Catholic party next sent their own bishop to the legate, to entreat him not to comprehend in the punishment of the Albigenses, those that had always been constant and uniform in their adherence to the church of Rome. In this interview the bishop explained to him that he was their prelate; that he knew them well; and that as to the Albigenses, he did not think them so irrecoverable as to be past all hopes of repentance — that, on the contrary, he trusted a becoming mildness on the part of the church, which does not delight

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in blood, might yet reclaim them. The sanguinary ecclesiastic, however, was wholly deaf to the voice of humanity. Transported with rage, he gave vent to the most terrible threatenings; and swore that unless all who were in the city acknowledged their guilt, and submitted to the church of Rome, they should every individual be put to the sword, without regard to religious profession, age, or sex —giving instant orders for the city to be summoned to surrender at discretion. Under these circumstances resistance was in vain; the assailants were immediately in possession of it, and its inhabitants, *to the number of three-and-twenty thousand,** *were indiscriminately massacred, and the city itself destroyed by fire.* Caesarias informs us, that when the crusaders were about to enter the city, knowing that there were many Catholics mixed with the heretics, and hesitating how they should act in regard to the former, application was made to [the legate] Arnold, the abbot of Citeaux for advice, who instantly replied, '*Kill them all — the Lord knoweth them that are his.*'" † (*Jones's History of the Christian Church*, chap. v., sect. vi.)

It is unnecessary to go into further particulars of the bloody doings of these inhuman crusaders. Suffice it to

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* Some historians make the number amount to *sixty thousands.* "Though the stated population of Beziers was not over fifteen thousand persons," (says Dr. Dowling,) "yet the influx of the people from the surrounding districts, especially women and children, was so large, that *no less than sixty thousand persons were in the city when it was taken*, and in this vast number, *not one person was spared alive.* The terrified and defenceless women with their babes, as well as many of the men, took refuge in the churches, but they afforded no protection from these blood-thirsty popish zealots. Thousands were slain in the churches, and the blood of the murdered victims, slain by the HOLY WARRIORS, drenched the very altars, and flowed in crimson torrents through the streets. When the crusaders had massacred the last living creature in Beziers, and had pillaged the houses of all they thought worth carrying off, they set fire to the city, in every part at once, and reduced it to a vast funeral pile. Not a house remained standing, not one human being was left alive. The Pope's legate, perhaps feeling some shame for the butchery which he had ordered, in his letter to Innocent III., reduces it to fifteen thousand, though Velly, Mezeray, and other historians make it amount to sixty thousand." *Dowling's History of Romanism*, book v., chap. viii., § 71.

† 'Tuez les tous, Dieu connoit ceux qui sont a lui. *Velly*, iii. 441.' *Edgar*, chap. vii., *in med.*, note.

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say, that the crusading army was augmented to upwards of three hundred thousand men (some writers make them five hundred thousand); and that the nefarious warfare was carried on against the unoffending Albigenses, filling their country with scenes of blood and carnage and confusion and devastation, for more than twenty years; in which time, it has been computed that a million of persons bearing that name were put to death. See Jones, *ubi supra.*

One of the most prominently as well as singularly active persons connected with this infernal crusade was the famous, or rather, infamous *Dominic*, founder of the monastic order of *Dominican friars*, as also of the *Inquisition.* It is said to have been while engaged in this murderous expedition that he digested the plan of that iniquitous court. "Dominic descended from an illustrious Spanish family of the name of Guzman, was the son of Felix and Joanna, and born at the village of Cabaroga, in the year 1170, in the diocese of Osma. His mother during her pregnancy, is said to have dreamed that she was with child of a pup, carrying in its mouth a lighted torch; that after its birth, it put the world in an uproar by its fierce barkings, and at length set it on fire by the torch which it carried in its mouth. His followers have interpreted this dream, of his doctrine, by which he enlightened the world; while others, if dreams presage any thing, think that the torch was an emblem of that fire and faggot by which an infinite multitude of persons were burnt to ashes.* He was educated for the priesthood, and grew up the most fiery and the most bloody of mortals. Posterity will scarcely believe that this enemy of mankind, after forming a race like himself, first called preaching, and then Dominican friars, died in his bed, was canonized for a saint, worshipped as a divinity, and proposed as a model of piety and virtue to succeeding generations."†

* 'Limborch's History of the Inquisition, vol. i., chap. x.'

† "Never, says Dr. Geddes, was there such a rabble in the world as a *Spanish saint-roll.* The first class of them are ideal beings, or pagans, or enthusiasts; but the last are saints *with a vengeance,* for *all their steps to paradise are marked with human blood.*" (*Jones,* chap. v., sect. v.) Of such saints as these, doubtless *Dominic* deserves to be considered a conspicuous example. "The painful detail of his crimes may well be

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(*Jones's History of the Christian Church*, chap. v., sect. v.)

As Dominic was the founder of the Inquisition, so was he the *first inquisitor general*, created such by the pope, Innocent III. "The scheme of Dominic for establishing the Inquisition being communicated to him [the pope], the latter, in the year 1215, transmitted his letters patent, creating Dominic *inquisitor-general*, which was confirmed by the council of Lateran in the same year." (*Jones*, chap. v., sect. vi., *sub init.*) A most unenviable office.

The *Inquisition*, by the Roman Catholics gently called "the Holy Office," is an extraordinary ecclesiastical court. *Permanent* courts of inquisition were erected, first in the city of *Toulouse*, then at *Carcassone* and other places, in France. Afterward these fixed courts of inquisition were extended to several other countries. See *Mosheim*, cent. xiii., part ii., chap. v., § 4. "But the Spanish inquisition became the most powerful, and the most dreaded of any. Even the kings of Spain themselves, though arbitrary in all other respects, were taught to dread the power of the lords of the inquisition; and the horrid cruelties they exercised compelled multitudes, who differed in opinion from the Roman Catholics, carefully to conceal their sentiments. —The *officers* of the inquisition are three inquisitors,* or judges, a fiscal proctor, two secretaries, a magistrate, a messenger, a receiver, a jailer, an agent of confiscated possessions; several assessors, counsellors, executioners, physicians, surgeons, door-keepers, familiars, and visitors, *who are sworn to secrecy.*—The principal *accusation* against those who are subject to this tribunal is *heresy*,

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spared; suffice it to say, that in one day four-score persons were beheaded, and four hundred burnt alive, by this man's order and in his sight. St. Dominic is the only saint in whom no solitary speck of goodness can be discovered. To impose privations and pain was the pleasure of his unnatural heart, and cruelty was in him an appetite and a passion. No other human being has ever been the occasion of so much misery. The few traits of character which can be gleaned from the lying volumes of his biographers are all of the darkest colours." *Dowling's Romanism*, book v., chap. ix., § 83.

* As *Dominic* was the founder of the order called, from himself, *Dominican friars*, so "the members of this order have ever since been the principal inquisitors in the various inquisitions in the world." *Fox's Book of Martyrs*, book viii., p. 433.

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which [with the Romanists] *comprises all that is spoken, or written, against any of the articles of the creed, or the traditions, of the Roman church.* The inquisition likewise takes cognizance of such as are accused of being magicians, and of such who read the Bible in the common language, the Talmud of the Jews, or the Alcoran of the Mahometans. — Upon all occasions the inquisitors carry on their processes with the utmost severity, and punish those who offend them with the most unparalleled cruelty. A protestant has seldom any mercy shown him; and a Jew, who turns Christian, is far from being secure. — A defence in the inquisition is of little use to the prisoner, for a suspicion only is deemed sufficient cause of condemnation, and the greater his wealth the greater his danger. The principal part of the inquisitors' cruelties is owing to their rapacity: they destroy the life to possess the property; and, under the pretence of zeal, plunder each obnoxious individual. — A prisoner in the inquisition is never allowed to see the face of his accuser, or of the witnesses against him, but every method is taken by threats and tortures,* to oblige him to accuse himself, and by that means corroborate their evidence. If the jurisdiction of the inquisition is not fully allowed, vengeance is denounced against such as call it in question; or if any of its officers are opposed, those who oppose them are almost certain to be sufferers for their temerity; the maxim of the inquisition being to strike terror, and awe those who are the objects of its power into obedience. High birth, distinguished rank, great dignity, or eminent employments, are no protection from its severities; and the lowest officers of the inquisition can make the highest characters tremble. — When the person impeached is condemned, he is either severely whipped, violently tortured, sent to the galleys, or sentenced to death; and in either case the effects are confiscated. After judgment, a procession is performed to the place of execution, which ceremony is called an AUTO DE FÈ, or *Act of Faith.*" (*Fox's Book of Martyrs*, book viii., pp. 441, 442.)

* For an account of some of the modes of torture practiced by the Inquisition, see Shoberl's Persecutions of Popery, vol. i., art. III. Also, Fox's Book of Martyrs, book viii.; "*Some private enormities of the Inquisition laid open, by a very singular occurrence*" — pp. 446–454.

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The *Auto de Fè*,* or as the *Portuguese* express it, *Auto da Fè*, may be called the last act of the Inquisitorial tragedy. "This horrid and tremendous spectacle is always represented on the Sabbath day. The term *auto da fè* is applied to the great burning of heretics, when large numbers of these tortured and lacerated beings are led forth from their gloomy cells, and marched in procession to the place of burning, dressed according to the fate that awaits them on that terrible day. The victims who walk in the procession wear the *san benito*, the *coroza*, the rope around the neck, and carry in their hand a yellow wax candle. The *san benito* is a penitential garment or tunic of yellow cloth reaching down to the knees, and on it is painted the picture of the person who wears it, burning in the flames, with figures of dragons and devils in the act of fanning the flames. This costume indicates that the wearer is to be burnt alive as an incorrigible heretic. If the person is only to do penance, then the san benito has on it a cross, and no paintings or flames. If an impenitent is converted just before being led out, then the san benito is painted with the flames downward; this is called 'fuego repolto,' and it indicates that the wearer is not to be burnt alive, but to have the favour of being strangled before the fire is applied to the pile. The *coroza* is a pasteboard cap, three feet high, and ending in a point. On it are likewise painted crosses, flames, and devils. Some of the victims have gags in their mouths, of which a number is kept in reserve in case the victims, as they march along in public, should become outrageous, insult the tribunal, or attempt to reveal any secrets.

"The prisoners who are to be roasted alive have a Jesuit on each side continually preaching to them to abjure their heresies, and if any one attempts to offer one word in defence of the doctrines for which he is going to suffer death, his mouth is instantly gagged. When the procession arrives at the place where a large scaffolding has been erected for their reception, prayers are offered up, strange to tell, at a throne of mercy, and a sermon is preached, consisting of impious praises of the Inquisition, and bitter invectives against all heretics; after which a priest ascends

* *Spanish.*

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a desk, and recites the final sentence. This is done in the following words, wherein the reader will find nothing but a shocking mixture of blasphemy, ferociousness, and hypocrisy.

'We, the inquisitors of heretical pravity,* having, with the concurrence of the most illustrious N——, lord archbishop of Lisbon, or of his deputy, N——, calling on the name of the Lord Jesus Christ, and of his glorious mother, the Virgin Mary, and sitting on our tribunal, and judging with the holy gospels lying before us, so that our judgment may be in the sight of God, and our eyes may behold what is just in all matters, &c. &c.

'We do therefore, by this our sentence put in writing, define, pronounce, declare, and sentence thee (the prisoner), of the city of Lisbon, to be a convicted, confessing, affirmative, and professed heretic; and to be delivered and left by us as such to the secular arm; and we, by this our sentence, do cast thee out of the ecclesiastical court as a convicted, confessing, affirmative, and professed heretic; and we do leave and deliver thee to the secular arm, and to the power of the secular court, *but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger.*'

"Well may Dr. Geddes inquire, in reference to this hypocritical mockery of God and man, 'Is there in all history an instance of so gross and confident a mockery of God, and the world, as this of the inquisitors beseeching the civil magistrate not to put the heretics they have condemned and delivered to them, to death? For were they in earnest when they made this solemn petition to the secular magistrates, why do they bring their prisoners out of the Inquisition, and deliver them to those magistrates in coats painted over with flames? Why do they teach that heretics, above all other malefactors, ought to be punished with death? And why do they never resent

* "The phrase '*heretical pravity,*' will sound rather uncouth to modern ears that have not been accustomed to the jargon of Catholic writers; but the reader should be told that it is the usual slang of those writers for denoting 'the wickedness of thinking differently from the church of Rome.'" *Jones's History of the Christian Church*, chap. v., sect. v., *note*, p. 353.

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the secular magistrates having so little regard to their earnest and joint petition as never to fail to burn all the heretics that are delivered to them by the Inquisition, within an hour or two after they have them in their hands? And why *in Rome, where the supreme civil*, as well as *ecclesiastical authority* are lodged in the same person, is this petition of the Inquisition, which is made there as well as in other places, never granted?'*

"If the prisoner, on being asked, says that he will die in the Catholic faith, he has the privilege of being strangled first, and then burnt; but if in the Protestant or any other faith different from the Catholic, he must be roasted alive; and, at parting with him, his ghostly *comforters*, the Jesuits, tell him, 'that they leave him to the devil, who is standing at his elbow to receive his soul and carry it to the flames of hell, as soon as the spirit leaves his body.' When all is ready, fire is applied to the immense pile and the suffering martyrs, who have been securely fastened to their stakes, are roasted alive; the living flesh of the lower extremities being often burnt and crisped by the action of the flames, driven hither and thither by the wind before the vital parts are touched; and while the poor sufferers are writhing in inconceivable agony, the joy of the vast multitude, inflamed by popish bigotry and cruelty, causes the air to resound with shouts of exultation and delight." (*Dowling's History of Romanism*, book viii., chap. iii., § 20–22.)

After such an establishment as that of the Inquisition, so readily adopted in the Roman Catholic church, we need not wonder at her course, as ever unchangingly and too successfully pursued, of murderous persecutions. Thus among the *Waldenses*, or *Vaudois*, in the valleys of the Alps, in *Piedmont*. "Cooped up in secluded valleys at the foot of the Alps, in the north-west corner of Piedmont, these people are conjectured by some to have been descendants of Christians who sought shelter there from the fury of the barbarian hordes by which Italy was invaded during the decline of the Roman empire. Neither the Vaudois nor their advocates, however, have thought

* 'Geddes' tracts on Popery. View of the court of Inquisition in Portugal, p. 446. Limborch, vol. ii., p. 289.'

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it necessary to trace their origin higher than to the period when they constituted a part of the primitive flock so vigilantly and boldly guarded by the apostolic Claude, bishop of Turin, at the commencement of the nineth century.

"Some writers, misled by the name, have most erroneously attributed the foundation of the Waldensian Church to Peter Waldo, a wealthy merchant of Lyons, who flourished about the year 1160; though Beza expressly asserts that, so far from the Vaudois of the valleys having taken their name from him, he was himself named Valdo because he adopted the doctrine of the *Vaudois*, or *inhabitants of the valleys*, called in the old language *vaux*.*

"So long as all the efforts of the papal See were engaged by the struggle with powerful bishops and still more powerful sovereigns, this remnant of genuine Christians was left in the enjoyment of comparative peace. But no sooner had the Roman pontiffs acquired a spiritual and temporal supremacy, than it was directed against those who had dared to condemn their usurpations and the errors upheld by them. Alexander III., presiding over a synod held at Tours in 1167, pronounced the doctrine of the Vaudois to be a damnable heresy of long standing. Another synod, held at La Vaux, urged the Pope to exterminate 'an heretical pest, generated in olden times, of enormous growth and great antiquity.' Still the papists themselves were obliged to bear witness to the irreproachable doctrines and lives of the professors of this 'damnable heresy.'

"An Italian inquisitor, named Reinerus Sacco, expressing his alarm at the danger which threatened his church from the heresy of the Vaudois, because it was more ancient than any other, as well as more general, and because those who professed it were both pious and moral, adds:—'While all other sects disgust the public by their gross blasphemies against God, this, on the other hand,

* "From the Latin word VALLIS, came the English word *valley*, the French and Spanish *valle*, the Italian *valdesi*, the Low Dutch *valleye*, the Provençal *vaux vaudois*, the ecclesiastical *Valdenses*, *Ualdenses*, and *Waldenses*. The words simply signify *valleys*, *inhabitants of valleys*, and no more." *Robinson's Ecclesiastical Researches*, p. 302: quoted by *Jones*, chap. v., sect. i., *prope initium*.

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has a great appearance of piety. For those who belong to it live justly among men, have a sound doctrine in all points respecting God, and believe in all the articles of the Apostles' creed: but they blaspheme the Romish Church.' Cassini, a Franciscan, writing in the 16th century against the Vaudois, expresses himself nearly to the same effect. 'The errors of the Vaudois,' he says, 'consist in their denial that the Romish is the holy mother church, and in their refusal to obey her traditions. In other points, they recognize the Church of Christ; and, for my part, I cannot deny that they have always been members of his church.'

"Thus exemplary and unoffending, these people were nevertheless marked out for papal vengeance.* Bulls were issued against them by John XXII. and his successor Clement VII., but for a considerable time the attention of the Popes was diverted from the chastisement of the Vaudois to the subjugation of princes. The uncertain tenure by which the house of Savoy held the country which they occupied contributed also to save them from the rigorous execution of the papal mandates.

"The district inhabited by them is situated in the heart of the valleys which extend along the eastern foot of the Cottian Alps, from Mount Viso to the Col de Sestrieres, amidst the wildest and most secluded of those fastnesses which lie between the Clusone and the Pelice, two mountain torrents that fall into the river Po. This district originally formed part of the marquisate of Susa, or of the duchy of Turin, both fiefs of the empire, which were granted in the 13th century by William count of Holland to the counts of Savoy. About this time occurred the

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* In an ancient poem, are "the following verses upon the *Vaudois* (*Waldenses*).

Que non vogli maudir ne jura, ne mentir,
N'occir, ne avoutrar, ne prerne de altrui,
Ne s'avengear deli suo ennemi,
Loz dison qu' es Vaudes and los feson morir.

That is,

Whosoever refuses to curse, to swear, to lie, to kill, to commit adultery, to steal, to be revenged of his enemy — they say he is a VAUDOIS, and *therefore they put him to death.*" *Jones's History of the Christian Church*, chap. v., sect. ii., *note*.

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first persecution of the Vaudois recorded by historians. In the depth of winter, the inhabitants of the valley of Prajelas were furiously attacked. Those who escaped *the general slaughter* perished from the severity of the weather on the lofty mountains to which they fled: and Morland relates that, *in one morning, eighty mothers with their children were found frozen to death on the snow.*" (*Shoberl's Persecutions of Popery*, vol. i., art. v.)

From that time, the Vaudois have ever since been a persecuted people. But to give an account of all the persecutions they have suffered and do justice to the story, would require too much time and space for the present discourse. Such an account, in considerable fullness, may be seen in *Shoberl's Persecutions of Popery*, vol. i., art. v., entitled — *Persecutions of the Vaudois, or Waldenses.* But let this at least be here observed as, in divine providence, a remarkable fact, that, by all the persecutions the Waldenses have endured, in which they have been harassed, distressed, plundered, slaughtered, killed, or dispersed, by their mortal enemies the Romanists, they have not been wholly annihilated so as entirely to cease to be a people. "The Waldensians, notwithstanding the sanguinary persecutions of Romanism, still exist, and still are persecuted in their native valleys. A population of twenty thousand always remain, and exhibit, to an admiring world, all the grandeur of truth and all the beauty of holiness. Their relics still show what they have been, and they continue unaltered amid the revolution of ages. The world has changed around this sacred society; while its principles and practice, through all the vicissitudes of time, live immutably the same. The Waldensian church, though despised by the Roman hierarchy, illuminated, in this manner, the dark ages; and appears, in a more enlightened period, the clearest drop in the ocean of truth, and shines the brightest constellation in the firmament of holiness; sparkles the richest gem in the diadem of Immanuel, and blooms the fairest flower in the garden of God." (*Dr. Edgar's Variations of Popery*, chap. i.)

In *England* — "though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast upon a dunghill. The remains of

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this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook. In the reign of Henry VIII. Bilney, Bayman, and many other reformers were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner* in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, among whom were the famous Protestants, Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burnt. Women suffered; and one, in the flames, which burst her womb, being near her time of delivery, a child fell from her into the fire, which being snatched out by some of the observers more humane than the rest, the magistrate ordered the babe to be again thrown into the fire, and burnt. Thus even the unborn child was burnt for heresy! O God, what is human nature when left to itself! Alas! dispositions ferocious as infernal then reign, and usurp the heart of man! The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign,† were no less than *two hundred and*

* Most fitly is he styled "*the infamous Bonner,*" although bishop of London. "Bishop *Bonner*, who was at the head of those sanguinary executions in England, was accustomed to *buffet* the poor Protestants, when on their examinations they were too powerful for him in argument:—

'He proved his doctrine orthodox,
By apostolic blows and knocks.'"

(*Dr. Clarke's Commentary, Lam.* iv., 14.)

† It was one ignoble reign, of a most unlovely woman, who well deserves the name she wears in the appellation—"*bloody* queen Mary." Most appropriately is she thus characterized: "a woman who was a modern Theodora, and never obliged the world but when she died. Her death was the only favour she ever conferred on her unfortunate and persecuted subjects." *Dr. Edgar's Variations of Popery*, chap. vii., *versus finem.*

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seventy-seven persons; of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, labourers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison." (*Buck's Theological Dictionary*, art. *Persecution.*)

In *France*—the diabolical scheme of "the Bartholomew Massacre" was carried into effect under the reign of Charles IX. The massacre was commenced in the month of August, 1572. The object was, by one grand stroke to make a lasting destruction of protestantism. The king of France, acting in slavish concert with his wily queen-mother Catherine de Medicis, had artfully proposed a marriage between his sister and Henry, the Protestant prince of Navarre; upon which occasion many of the principal Protestants were invited to Paris under a solemn oath of safety. The imprudent marriage was publicly celebrated in that city on the eighteenth of August, by the cardinal of Bourbon, upon a high stage erected for the purpose. They dined in great pomp with the bishop, and supped with the king at Paris. The queen dowager of Navarre, a zealous Protestant, dying suddenly before the marriage was solemnized, was supposed to have been poisoned by a pair of gloves. Four days after its solemnization, the 22d of the month, Gaspard de Coligny, grand-admiral of France, one of the most influential of the Protestants, passing along one of the streets, was shot in both his arms, and carried to his residence. Two days after, the 24th of the month, *the festival of St. Bartholomew*, in the morning just after midnight, by order of the king, the fatal signal was heard in the ringing of the alarm-bell of the church of St. Germain, for the commencement of the slaughter. Instantly a party of armed men flew to the residence of the wounded admiral, who by them "was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise: his head was afterwards cut off, and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this the murderers ravaged the whole city of Paris, and butchered in three days, above ten thousand lords,

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gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves in the neighbouring river; in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into a gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred, men, women, and children, and enriched themselves with the spoil. The same cruelties were practiced at Angers, Troyes, Bouges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river.* According to Thuanus, *above* 30,000 *Protestants were destroyed in this*

* The tragical sufferings which the Protestants underwent in this dreadful massacre, "are too numerous to detail; but the treatment of Philip le Deux will give an idea of the rest. After the miscreants had slain this martyr in his bed, they went to his wife, who was then attended by the midwife, expecting every moment to be delivered. The midwife at least entreated them to stay the murder till the child, which was the twentieth, should be born. Notwithstanding this, they thrust a dagger up to the hilt into the poor woman. Anxious to be delivered, she ran into a corn-loft; but hither they pursued her, stabbed her in the belly, and then threw her into the street. By the fall the child came from the dying mother, and being caught up by one of the Catholic

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massacre; or, as others affirm, above 100,000. But what aggravates these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome.* When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII., and cardinals, were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman church!!!" (*Buck's Theological Dictionary*, art. *Persecution.*)

The horrid persecutions occasioned by "the Revocation of the edict of Nantes" took place under Louis XIV. This edict was made by Henry IV. of France in 1598, and, as a charter of rights and privileges granted to the Protestants, it secured to them withal the free exercise of their religion. But, after some changes of rulers, it began to be disregarded; so that many of its provisions were violated with impunity, and the Protestants exposed to a series of cruel insults and annoyances from their popish neighbours. "At length the diabolical revocation of that edict passed on the 18th of October, 1685, and was regis-

ruffians, he stabbed the smiling infant, and then threw it into the river." *Fox's Book of Martyrs*, book viii., p. 436.

"Of all savage parts, that ever were practiced since the creation of the world, all circumstances considered, there is none comparable to the *Bartholomew Fair* of the French Papists at Paris, and other places in France." *Dr. Fulke's Confutation of the Rhemish Testament, Acts* viii. 17.

* "The man who first carried the news [to Rome] received 1000 crowns of the cardinal of Lorrain for his godly message." *Fox's Book of Martyrs*, book viii., p. 435.

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tered the 22d in the vacation, contrary to all form of law.* Instantly the dragoons were quartered upon the protestants throughout the realm, and filled all France with the like news, that the king would no longer suffer any Hugonots† in his kingdom; and therefore they must resolve to change their religion. Hereupon the intendants in every parish (which were popish governors and spies set over the protestants) assembled the reformed inhabitants, and told them, they must without delay turn Catholics, *either freely or by force.* The protestants replied, 'They were ready to sacrifice their lives and estates to the king, but their consciences being God's, they could not so dispose of them.' Instantly the troops seized the gates and avenues of the cities, and placing guards in all the passages, entered with sword in hand, crying, '*Die, or be Catholics!*' In short, they practiced every wickedness and horror they could devise, to force them to change their religion. They hung both men and women by their hair or their feet, and smoked them with hay till they were nearly dead; and if they still refused to sign a recantation, they hung them up again, and repeated their barbarities, till, wearied out with torments without death, they forced many to yield to them. Others, they plucked off all the hair of their heads and beards with pincers. Others they threw on great fires, and pulled them out again, repeating it till they extorted a promise to recant. Some they stripped naked, and after offering them the most infamous insults, they stuck them with pins from head to foot, and lanced them with pen-knives; and sometimes with red-hot pincers they dragged them by the nose till they promised to turn. Sometimes they tied fathers

* Louis XIV., in repealing that edict, did it in gratifying compliance with the solicitations of the Romish prelates. "From this unrighteous act of the (on other occasions magnanimous) king, it may be seen how the Roman pontiffs and their adherents stand affected towards those whom they call *heretics;* and that they regard no treaty, and no oath, too sacred and too solemn to be violated, if the safety or the interests of their church demand it." *Mosheim's Ecclesiastical History,* cent. xvii., sec. ii., part ii., chap. ii., § 4.

† "*Protestants,* who are said by Pasquier to have been denominated *Hugonots,* from their having first met at *Hugon's* Tower, in Tours. A second derivation from the German word Eidgenossen appears to me too far-fetched." *Shoberl's Persecutions of Popery,* vol. i., art. vi.

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and husbands, while they ravished their wives and daughters before their eyes. Multitudes they imprisoned in the most noisome dungeons, where they practiced all sorts of torments in secret. Their wives and children they shut up in monasteries. Such as endeavoured to escape by flight were pursued in the woods, and hunted in the fields, and shot at like wild beasts: nor did any condition or quality screen them from the ferocity of those infernal dragoons: even the members of parliament and military officers, though on actual service, were ordered to quit their posts, and repair directly to their houses to suffer the like storm. Such as complained to the king were sent to the Bastile, where they drank of the same cup. The bishops and the intendants marched at the head of the dragoons, with a troop of missionaries, monks, and other ecclesiastics, to animate the soldiers to an execution so agreeable to their holy church, and so glorious to their demon god and their tyrant king.

"In forming the edict to repeal the Edict of Nantes, the council were divided; some would have all the ministers detained and forced into popery as well as the laity: others were for banishing them, because their presence would strengthen the protestants in perseverance; and if they were forced to turn they would ever be secret and powerful enemies in the bosom of the church, by their great knowledge and experience in controversial matters. This reason prevailing, they were sentenced to banishment, and only fifteen days allowed them to depart the kingdom.

"The same day the edict for revoking the protestants' charter was published, they demolished their churches, and banished their ministers, whom they allowed but twenty-four hours to leave Paris. The papists would not suffer them to dispose of their effects; and threw every obstacle in their way to delay their escape till the limited time was expired, which subjected them to condemnation for life to the galleys. The guards were doubled at the sea-ports, and the prisons were filled with the victims, who endured torments and wants at which human nature must shudder.

"The sufferings of the ministers and others, who were sent to the galleys, seem to exceed all. Chained to the

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oar, they were exposed to the open air night and day at all seasons, and in all weathers; and when through weakness of body they fainted under the oar, instead of a cordial to revive them, or viands to refresh them, they received only the lashes of a scourge, or the blows of a cane or rope's end. For the want of sufficient clothing and necessary cleanliness, they were most grievously tormented with vermin, and cruelly pinched with the cold, which removed by night the executioners, who beat and tormented them by day. Instead of a bed, they were allowed, sick or well, only a hard board, 18 inches broad, to sleep on, without any covering but their wretched apparel; which was a shirt of the coarsest canvass, a little jerkin of red serge, slit on each side up to the arm-holes, with open sleeves that reached not to the elbow; and once in three years they had a coarse frock, and a little cap to cover their heads, which were always kept close shaved, as a mark of their infamy. The allowance of provision was as narrow as the sentiments of those who condemned them to such miseries, and their treatment when sick is too shocking to relate, doomed to die upon the boards of a dark hold; covered with vermin, and without the least convenience for the calls of nature. Nor was it among the least of the horrors they endured, that, as ministers of Christ and honest men, they were chained side by side to felons and the most execrable villains, whose blasphemous tongues were never idle. If they refused to hear mass, they were sentenced to the bastinado, of which dreadful punishment the following is a description. Preparatory to it, the chains are taken off, and the victims delivered into the hands of the Turks that preside at the oars, who strip them quite naked, and stretching them upon a great gun, they are held so that they cannot stir; during which there reigns an awful silence throughout the galley. The Turk who is appointed the executioner, and who thinks the sacrifice acceptable to his prophet Mahomet, most cruelly beats the wretched victim with a rough cudgel, or knotty rope's end, till the skin is flayed off his bones, and he is near the point of expiring; then they apply a most tormenting mixture of vinegar and salt, and consign him to that most intolerable hospital where thousands under

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their cruelties have expired." (*Fox's Book of Martyrs*, book viii.)

All these persecutions of which I have spoken are *merely a few specimens.* But what then must be the overwhelming sum-total, of all the sufferings and the deaths, of men and women and children, caused by the church of Rome since popery commenced its existence!

Such being the manner in which the Roman Catholics act towards those who differ from them in matters of religion, hence we see in the light of the most horrid demonstrations that, *as to liberty of religious opinions*, it can form no part of their creed. "Hence" (says pope *Gregory* XVI. in his encyclical letter of Aug. 15th, 1832) "*that pest, of all others most to be dreaded in a state*, UNBRIDLED LIBERTY OF OPINION." (*Dowling's Romanism*, book ix., chap. iii., § 21.) From these complaining words of his Roman holiness it appears that, in the mind of the pope, *liberty of opinion* is wholly disapproved, whether it be considered in respect to persons out of the Romish communion or within it — whether in respect to religion or any other subject;* and, consequently, all those who venture to exercise an independent opinion upon any subject whatever are liable to come into unhappy collision with him or some of his creatures, wherever they have power. Thus when, in the eighth century, "the priest *Virgilius* in Bavaria, maintained that the earth is globular, and consequently inhabitable on the other side of it, and there enlightened by the sun and moon"— another Romish priest, Boniface by name, "looking upon this as a gross heresy, accused the man before the pope [Zachary], *who actually excommunicated him for a heretic.*" (*Dr. Mosheim's Ecclesiastical History*, cent. viii., part i., chap. i., § 4, n. (7).

The case of *Galileo* is well known. "This great philosopher, for asserting the true system of the world, was twice imprisoned by the *holy infallible inquisition*, in 1612 and 1632; obliged to renounce his heretical opinions,

* And if they approve not of liberty of opinion, no more can they approve of *liberty of conscience.* The same pope *Gregory* XVI., in the same encyclical letter, calls "liberty of conscience" a "*most pestilential error.*" *Dowling's Romanism*, book ix., chap. iii., § 21.

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and not to defend them by word or writing; was condemned to imprisonment during pleasure, and to repeat the seven penitential Psalms once a week; and his books being condemned also, were publicly burnt at Rome! The doctrine, for which he was persecuted, is now believed by the Pope and all his conclave!" (*Fleury's Manners of the Ancient Israelites*, part ii., chap. xix., note. Ed. New-York, 1825.)

The case of Henry IV., king of Germany, (afterward emperor,) is notorious. Because he had an opinion of his own and durst act accordingly, regarding the bestowal of investitures, he was, by pope Gregory VII. (whose proper name was *Hildebrand*, whence his nickname *Hellbrand*,) A. D. 1076, excommunicated and anathematized and deposed; all Christians were absolved from their oath of allegiance to him, and all persons forbidden to serve him as king. And though he saw fit to seek for absolution, it was not without being treated with the utmost indignity by the haughty pontiff; who required him to wait in an outer court of the castle where his holiness then was, in the cold month of January (1077), stript of all ensigns of royalty, having on a coarse woollen tunic, barefooted, and fasting from morning to night, three whole days, before he was admitted into his papal majesty's presence.* And then the absolution he obtained, was upon very hard conditions, and but poorly answered his purpose: for, not long afterward, disagreement between him and Gregory still subsisting, he was by the pope (in a council at Rome as before) again excommunicated and anathematized and deposed. "'I excommunicate and anathematize,' were

* The following words of Gregory, in which he himself describes the humiliating posture of Henry imploring his absolution, deserve particular notice as conveying a striking picture of the pontiff's arrogance. Per triduum, ante portam castri, deposito omni regio cultu, miserabiliter, utpote discalceatus, & laneis indutus, persistens, non prius cum multo fletu apostolicae miserationis auxilium, & consolationem implorari destitit, quam omnes qui ibi aderant, & ad quos rumor ille pervenit, ad tantam pietatem, & compassionis misericordiam movit, ut pro eo multis precibus & lacrymis intercedentes, omnes quidem insolitam nostrae mentis duritiem mirarentur; nonnulli vero in nobis non apostolicae sedis gravitatem, sed quasi tyrannicae feritatis crudelitatem esse clamârunt. *Dr. Robertson's History of the Reign of the Emperor Charles* V., vol. i., note xli.

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the words of the sentence, 'Henry, whom they call king, and all his abettors: I again deprive him of the kingdom of Germany and Italy; divest him of all royal power and authority, forbid all Christians to obey him as king, and absolve all who have sworn, or shall swear allegiance to him, from their oath. May the said Henry and his abettors have no strength in battle; may he never gain a victory so long as he lives. As the Germans have chosen Rudolph for their king, to him I give and grant that kingdom, and to all who shall steadily adhere to him, I promise absolution from their sins, and all blessings in this, and in the life to come.' The pope in this sentence addresses himself all along to the apostles St. Peter and St. Paul, and closes it thus: 'now therefore, blessed apostles, make it known to all the world, that if you can bind and unbind in heaven, you can take away and give away upon earth, empires, kingdoms, principalities, dukedoms, marquisates, earldoms, and the possessions of all men according to their deserts. For you have often taken from the unworthy, and given to the worthy, patriarchates, primacies, archbishoprics, bishoprics. If you judge spiritual matters, what power must we allow you to be vested with over temporal affairs! If you are to judge the angels far above the proudest princes upon earth, how great must your authority be over their slaves! Let the kings, therefore, and princes of the earth now learn how boundless and uncontrolled is your power! Let them dread for the future to disobey the commands of your church. Let your vengeance light without delay upon Henry, that all may know he falls, not by chance, but by your power. May God confound him, *that his spirit may be saved in the day of the Lord Jesus.*' Thus did Gregory encourage the subjects of a Christian prince to rebellion, on the part of the apostles, who had strongly recommended subjection and obedience to the worst even of heathenish princes, the sworn enemies and persecutors of the Christian name. The pope having thus deposed Henry, and confirmed the election of Rudolph, sent a crown of gold to the new king, or rather usurper, with the following inscription, to let him know that he acknowledged him for king.

'Petra dedit Petro, Petrus diadema Rodulpho.'

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The decree excommunicating and deposing the king, is dated the 7th of March, 1080." (*Bower's History of the Popes* — P. *Gregory* VII.)

Afterward in different countries, by different popes, at various times, were excommunicated and deposed other princes; among whom was *Henry* VIII., king of England. The bull of his excommunication, by pope Paul III., was published in the year 1538. "By that bull the king was deprived of his kingdom; his subjects were not only absolved from their oaths of allegiance, but commanded to take arms against him, and drive him from the throne; the whole kingdom was laid under an interdict; all treaties of friendship or commerce with him or his subjects were declared null; his kingdom was granted to any who should invade it, and all were allowed to seize the effects of such of his subjects as adhered to him, and enslave their persons, &c. But these were all 'bruta fulmina;' and the king, provoked beyond measure at the insolence of the pope, continued to persecute, with more severity than ever, all, without distinction, who refused to renounce the papal supremacy, and acknowledge his own." (*Bower* — P. *Paul* III.)

On the 25th of February, 1569, pope Pius V. thundered out a bull of excommunication against the English "queen *Elizabeth;* absolved her subjects from all subjection to her, and damned all, who should thenceforth acknowledge or obey her. This bull was privately put up at the gate of the bishop of London's palace. But the commotions it raised were soon quelled, and they who raised them, made to undergo the punishment their treason deserved." (*Bower* — P. *Pius* V.)

It is pretended by some persons that the church of Rome has become less intolerant, and consequently less disposed to persecute, than she formally was. Such persons are labouring under a gross mistake. Has the church of Rome ever repealed any of her intolerant laws, the intolerant enactments of her councils of ages past? If not, (and it cannot be truthfully said that she has,) then she still retains all her intolerant principles unrenounced, even the most persecuting and sanguinary of them. Yes, from the time that she first began to exhibit them, "these anti-christian principles have ever since been maintained, as is but too

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well known, by the church of Rome; and, in compliance with them, the popes have never failed, when it was in their power, to encourage persecution, and stir up the popish princes to persecute, and pursue with fire and sword, their protestant subjects. To these principles are owing the racks, the dungeons, and the unrelenting torments of the inquisition; it being highly meritorious with the ministers of that infernal tribunal to rack the body, without mercy, for the good of the soul, and highly criminal for any of them to show compassion, let the torments be ever so exquisite, when they are, as they say, become necessary remedies for the cure of the soul. As the church of Rome has adopted these maxims, she can never renounce them; and it is quite surprising, that some protestants, either misled themselves, or wanting to mislead others, should pretend, that, in some degree, she has renounced them already, and is become more indulgent, than she has been in former times, to those who dissent from her. Are not her prisons filled, at this very time, with those whom she styles heretics, or only suspects of what she calls heresy? Are not her racks still daily employed in extorting confessions? Does she any where suffer, where her power prevails, doctrines to be taught or professed, disagreeing in the least with those, which she professes and teaches? On what, then, can the opinion be founded, of her having begun of late to abate of her former severity? Let her discharge her inquisitors, shut up her inquisitions, grant liberty of conscience where she dares to refuse it; and then, but not till then, we shall, with these her protestant friends, acknowledge her lenity." (*Bower's History of the Popes* — Pope *Hormisdas.*)

"If the court of Rome and the Catholic clergy have, as it is loudly asserted, become more tolerant, how is it that, in the concordat of 1818, between the Holy See and the king of Naples, there should be this stipulation, 'The Catholic, apostolic, Roman religion is the only religion in the kingdom of the Two Sicilies, and it shall be maintained there with all the rights and prerogatives appertaining to it, according to the divine institutions and *the canonical sanctions!*' Mark the concluding words, which involve nothing less than a confirmation of all the most extrava-

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gant claims and pretensions of the Popes when at the height of their power.

"If the court of Rome has become more tolerant than in former times, how is it that Pius VII., as soon as he possessed the power, re-established the Inquisition, which commenced its operations in the Ecclesiastical State with the persecution of the Freemasons; and that, in 1829, the same pontiff, in his general bull concerning that horrible tribunal, *confirmed all previous sanguinary decrees and bulls against heretics?*

"The exact measure of Popish tolerance, even at this day, is to be found in the following injunction given in the pastoral letter of the Belgian bishops, published in August, 1843. 'If,' say these venerable pastors, in the superabundance of their christian charity, 'any one approach you who does not profess the doctrines of Jesus Christ [meaning, of course, the doctrines of Popery], receive him not into your houses, neither salute him; for whoever acknowledges such persons is a participator in their wickedness.' Such is the spirit inculcated by the Popish hierarchy, wherever it dares to give public expression to its real sentiments." (*Shoberl's Persecutions of Popery*, vol. ii., art. ix.)

"It is a remarkable fact, and one which well illustrates the unchangeably persecuting spirit of Popery, that a solemn curse, 'with bell, book, and candle,' against all heretics, is annually pronounced by the Pope at Rome, and by other ecclesiastics in other places, on the Thursday of passion week, the day before Good Friday, the anniversary of the Saviour's crucifixion. This is called the bull *In Coena Domini*, or 'at the supper of the Lord.' The ceremonies on this occasion are well adapted to strike terror into the superstitious multitude. The bull consists of thirty-one sections, describing different classes of excommunicated persons. The following single section which includes all protestants, is given as a specimen. 'In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles, Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and other apostates, from the faith; and all other heretics, by what-

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soever name they are called, or of whatever sect they be. And also their adherents, receivers, favourers, and generally any defenders of them: with all who, without our authority, or that of the apostolic See, knowingly read or retain, or in any way, or from any cause, publicly or privately, or from any pretext, defend their books containing heresy, or treating of religion; as also schismatics, and those who withdraw themselves, or recede obstinately from their obedience to us, or the existing Roman Pontiff.'

"A recent spectator of the ceremony at Rome says that after the excommunicated are mentioned, the curse proceeds as follows:—'Excommunicated and accursed may they be, and given body and soul to the devil. Cursed be they in cities, in towns, in fields, in ways, in paths, in houses, out of houses, and all other places, standing, lying or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever things they do besides. We separate them from the threshold, and from all prayers of the church, from the holy mass, from all sacraments, chapels, and altars, from holy bread and holy water, from all the merits of God's priests and religious men, from all their pardons, privileges, grants, and immunities, which all the holy fathers, the popes of Rome have granted; and we give them utterly over to the power of the fiend! And let us quench their soul, if they be dead, this night in the pains of hell-fire, as this candle is now quenched and put out (and then one of them is put out), and let us pray to God, that if they be alive, their eyes may be put out, as this candle is put out (another was then extinguished); and let us pray to God, and to our Lady, and to St. Peter, and St. Paul, and the holy saints, that all the senses of their bodies may fail them, and that they may have no feeling, as now the light of this candle is gone (the third was then put out), except they come openly now, and confess their blasphemy, and by repentance, as in them shall lie, make satisfaction unto God, our Lady, St. Peter, and the worshipful company of this cathedral church. And as this cross falleth down, so may they, except they repent, and show themselves.' Then the cross on which the extinguished lights had been fixed was allowed to fall down with a loud noise, and the superstitious multitude shouted with fear.

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"The impious farce of cursing is soon followed by the Pope's blessing on all who believe, or profess to believe, his own creed. On Easter day he says mass at the high altar of St. Peter's, and at its close pronounces his blessing on the prostrate multitude in the square below, many of whom are pilgrims from considerable distances. One thing is, however, clear: he curses some who are objects of the Divine favour; he blesses others with whom God is angry every day. In each instance he speaks in vain, as it regards *them;* but in every one there is a record against *him* of presumptuous sin, in the book of God's remembrance."* (*Dowling's History of Romanism*, book ix., chap. ii., § 18, 19.)

If the Roman Catholics do not persecute so much now as they did formerly, it is because they have not now so much power as formerly they had to do so. They may persecute less than they otherwise would, because of their lack of power to persecute more; but still they continue to persecute. "The persecuting policy of Rome is still carried out by her priests in the various countries where they are dispersed, just in proportion to the power and influence they possess. In thoroughly popish countries they continue openly and without disguise to act upon their ancient intolerant and persecuting principles, though the spirit of the age forbids them, as formerly, to sacrifice at once whole hecatombs of human victims; in semi-papal lands, as in France and some other parts of continental Europe, where Protestantism is tolerated by the government, they exhibit the same spirit by a system of petty annoyance, and attempted restrictions upon the freedom of a protestant press; and in protestant lands, as America

* "To one, who has become acquainted with true Christianity, as exhibited genuinely in the oracles of God, it is ineffably monstrous and overwhelming to contemplate the orgies and the impieties of the papacy! *The man of sin, the son of perdition, that wicked,* and other such designations of Holy Writ, are plainly fit and proper; and to a mind well informed and unprejudiced, or uncommitted to the interest of *the Beast,* their applicability and their truth are plain and indubitable. No wonder the popes oppose the distribution of the Scriptures among the people! It is in their impartial and eternal light, that the abomination of the whole system, both foundation and superstructure, appear in all their lurid horror — the invention and the master-piece of hell!" *Bower's History of the Popes* — P. *Pius* VII., *in fine.*

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and England, in order the more effectually to accomplish their designs, they aim, as much as possible, to conceal the true character of their church, and sometimes even have the bare-faced effrontery to deny that persecution is or ever has been one of its dogmas. In the first case, the wolf appears in his own proper skin, showing his teeth, and growling hatred and defiance against all opposers; in the second, with his teeth extracted, but with all his native ferocity, showing that if his teeth are gone, he can yet bruise and mangle with his toothless jaws; and in the last, covered all over with the skin of a lamb, attempting to *bleat* out the assertion, '*I am not a wolf, and I never was*,' and yet by the very tones of his voice betraying the fact that though clothed in the skin of a lamb, and trying to look innocent and harmless, he is a wolf still; waiting only for a suitable opportunity to throw off his temporary disguise, and appear in all his native ferocity.

"As a recent illustration of this unchanged spirit of Romanism may be mentioned the persecutions, banishment, and exile, in the year 1837, of upwards of four hundred protestants of Zillerthal, in the tyrol, for no other reason but because they refused to conform to the Roman Catholic church."* (*Dowling's Romanism*, book ix., chap. ii., § 14, 15.)

A still more recent, and striking illustration of the unchangeably persecuting spirit of the Romanists is seen in their persecution of the protestants on the Portuguese island of Madeira, in the years 1843–1846. Dr. Robert R. Kalley, a minister of the Free church of Scotland, as also a physician, had introduced the Bible and the gospel among the inhabitants of the island, and his labours had been so signally blessed that many persons were converted to God, and became protestants. This so alarmed and displeased the popish priests, that they soon began to stir up their deluded people to persecute them. The Bible they declared to be a book from hell, and thundered out the sentence of excommunication against all the readers of it. The sufferings of those persecuted Bible-Christians,

* 'An interesting account of the sufferings of these exiles for conscience sake has been written by Dr. Rheinwald, of Berlin, and translated from the German by Mr. John B. Saunders, of London.'

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are all known to God: suffice it to say, that of some the houses were violently assaulted, mobbed, plundered, and destroyed; some were unmercifully beaten and bruised with clubs; others were imprisoned, and many suffered the loss of all their property. One, a woman, (Mrs. Maria Joaquina, wife of Manuel Alves, who was taken from her family of seven children, the youngest an infant, and committed to prison,) after having been in prison a year or more, was *formally condemned to suffer death;** and not less than a thousand souls, homeless and stripped of almost every thing, were compelled to leave the island, and flee as exiles into other lands. Dr. Kalley, the best and kindest friend to its inhabitants that had ever visited Madeira, was obliged to make the best shift he could for his life; withdrawing stealthily and silently from his house in the night, in the country dress of a peasant, amidst a gathering threatening mob, to the house of a friend; thence in a hammock under the disguise of female attire carried hurriedly to the beach, and thence in the extremest moment of the peril escaping on board a British steamer; while at his house his library, valued at $10,000, including the sacred Scriptures withal, was by the infuriate mob actually thrown into a fire on the public street and all reduced to ashes. See *Record of Facts concerning the Persecutions at Madeira in* 1843 *and* 1846: by *Rev. Hermon Norton.* New-York, 1854.

How appropriately is the Roman Catholic church, *alias* popery, denominated *anti-Christ*, ὁ ἀντίχριστος, 1 *John* ii. 18, as the great opposer of *Christ*, his people and his cause, on earth!† And, consequently, how manifest it is, that

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* "Yes, *condemned to death in* 1844, for denying the absurd dogma of transubstantiation, refusing to participate in the idolatry of worshipping the wafer idol, and (in the words of the accusation) 'blaspheming against the images of Christ and the mother of God;' in plain language, refusing to give that worship to senseless blocks of wood and stone which is due only to God." (*Dr. Kalley, in Norton's Record of Facts concerning the Persecutions at Madeira*, p. 43.)—The life of the suffering woman was finally spared—the punishment of death being commuted to imprisonment. *Ibid.*, p. 42.

† "The Pope is that great Antichrist, which was prophesied to sit in the temple of God, that is, in the visible Church, and to deceive the greatest part of them that profess Christianity." *Dr. Fulke's Confutation of the Rhemish Testament, John* v. 43.

"King James I. used jocularly to say, that he would not swear the

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the church of Rome is not the church of Jesus Christ! No, the conclusion is not only logically it is absolutely certain — "the Church of Rome is not the Church of Christ, nor any longer a church of Christ; having retrograded and apostatized from his ways, and now, instead of being and continuing *the Bride, the Lamb's wife*, she has become, in her corruptions, in her idolatries, in her blasphemies, and in her persecutions, a repudiated harlot, nay, by way of eminence, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. As such, Jesus Christ has solemnly and unequivocally excommunicated her, in his own holy word. This he has done himself, by his holy apostles and prophets. And hence — exceptions of individuals possibly apart — he knows how many and who, they are the Church of Christ no more, but only the Church of Rome and the Synagogue of Satan.

"There are some semi-Protestants, that are not half Protestants; and they cannot distinguish between the meretricious monster of Revelation, and the chaste spouse of the Son of God! though both of them are there described in awful juxta-position and even frightful contrast, set in opposition, and with all the symbols and the picturesque delineations of contrariety, and antipathy, and dissimilitude. The angel had shown to the apostle at large and in varying phases, the awful megatherium of the Romish establishment, when, at last, chapter twenty-first, verse ninth, he says, *Come hither, I will show thee the Bride, the Lamb's wife.* And where was the scene of the vision? Was it Rome? Was it the city of the seven hills? No! indeed. The scene changes to a great distance. *And he carried me away in the spirit to a great and high mountain*, and there was the vision realized, there was the Bride of Christ.

"Hence God has ordered all his pious people to retreat from the confines of Rome. *And I heard another voice from heaven, saying,* COME OUT OF HER, MY PEOPLE, *that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.* Hence the

pope was the antichrist; but if there were a hue and cry after the antichrist, the pope would certainly be taken up." *Bower's History of the Popes* — P. *Leo the Great.* Vol. i., p. 224, note.

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divine vindication of the noble army of the Reformers! It was no schism that they made; it was only REFORMATION. And next to Christianity itself, it was one of the greatest blessings from God ever realized to man. Away with that superficial and smattering philosophy, becoming fashionable lately among a certain class of ultra fanatical conservatives, the cringing exquisites and ostentatious dandies of literature, which affects to impeach or doubt the principles of our glorious Reformation. They are the real, though disguised, enemies of liberty in church and state — and we are almost tempted, when we witness their incorrigibleness, and their inconsistency, and their ingratitude, to hand them over to the inquisition for a day or two, that the venerable and sublime conservative fathers of the inquisitorial commission may teach them subjectively a thing or two, which will REFORM their transcendentalism, and bring them to their senses. They might then become better citizens, possibly, better Christians, and so better Protestants, as well as better philosophers." (*Bower's History of the Popes*, vol. i.; Introduction by the American Editor, pp. vi, vii.)

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DISCOURSE VII.

THE DESTINATION OF ROMAN-CATHOLICISM, *ALIAS* POPERY OR ROMANISM.

2 THESS. ii. 1–12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The particular subject to be considered in this discourse is — *the destination of Roman-catholicism*, alias *popery*, or *Romanism*.

The *destination* of Roman-catholicism or popery is its *destruction*; for "the man of sin," a term used by Paul in my text to designate the pope* of Rome as the great upholder of all Romish abominations, is by him expressly declared to be *the son of perdition*. "And that man of

* "If the *apostasy* [mentioned in the text] be rightly charged upon the church of Rome, it follows of consequence that *the man of sin* is the pope, not meaning this or that pope in particular, but the pope in general, as the chief head and supporter of this apostasy. The apostasy produces him, and he again promotes the apostasy. He is properly *the man of sin*, not only on account of the scandalous lives of many popes, but by reason of their more scandalous doctrines and principles, dispensing with the most necessary duties, and granting or rather selling pardons and indulgences to the most abominable crimes." *Bp. Newton's Dissertations on the Prophecies*, Dissert. xxii., vol. 2d, p. 364. Edit. London, 1786.

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sin be revealed, *the son of perdition*," i. e. the son of *destruction* — a phraseology which, whatever else it may be capable of meaning, in this place plainly implies the destruction of all that which the expression ὁ ἄνθρωπος τῆς ἁμαρτίας *the man of sin* properly includes.

In discoursing on the subject of the destruction of popery, I shall endeavour to show, so far as we have the means of knowing, 1*st.* the *time when*, and 2*dly.* the *manner how*, popery is to be destroyed.

I. I shall endeavour to show the *time when* popery is to be destroyed.

In order to fix with any degree of accuracy on the time when the destruction of popery is to be effected, it is necessary to consider what the Scriptures say of the period of its duration. Says the prophet Daniel, "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night-visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

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These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time." *Dan.* vii. 2–8, 15–25. Let it be observed here,

First, That these *four beasts*, according to the angel's interpretation to Daniel, represent *four kings* (verse 17),* kingdoms or empires, *viz.* the Chaldean, the Medo-Persian, the Grecian, and the Roman. The last, represented by the fourth beast, is the *Roman empire.* The three first

* "Four kings or four dynasties. There is no reason for supposing that they refer to individual *kings*, but the obvious meaning is, that they refer to four *dominions* or *empires* that would succeed one another on the earth. So the whole representation leads us to suppose, and so the passage has been always interpreted. The Latin vulgate renders it *regna*; the Sept. βασιλειαι; Luther, Reiche, Lengerke, Wönigreiche. This interpretation is confirmed, also, by ver. 23, where it is expressly said that 'the fourth beast shall be the fourth *kingdom* upon earth.' See also ver. 24." *Barnes's Notes in loc.*

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of these beasts, have successively had their dominion taken away. "All the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece and Thrace, Asia Minor, Syria and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth." (*Sir Isaac Newton's Observations on the Prophecies*, chap. iv., p. 31. Ed. London, 1733.)

Secondly. The *ten horns* of the fourth beast, *i. e.* the ten horns of the fourth or Roman empire, agreeably to the interpretation of the angel, represent *ten kingdoms into which the western Roman empire was divided*, (ver. 7, 24.) For it is certain that the western empire of Rome was originally divided into ten kingdoms; although they might afterward be sometimes more and sometimes fewer, and still be known by the name of the ten kingdoms of the western empire. These ten kingdoms have been "reckoned up in several ways, by different writers, according to the date assigned to the enumeration: but in general it is clear, that the principal kingdoms in Europe at this day, sprang from them, and comprise them; excepting some of the more northern regions, and those possessed by the Turks. 'The historian Machiaval,—little thinking what he was doing, reckons up the *ten primary kingdoms* as follows. 1. The Ostrogoths in Mesia. 2. The Visigoths in Pannonia. 3. The Sueves and Alans in Gasgoine and Spain. 4. The Vandals in Africa. 5. The Franks in France. 6. The Burgundians in Burgundy. 7. The Heruli and Turingi in Italy. 8. The Saxons and Angles in Britain. 9. The Huns in Hungary; and 10, the Lombards at first upon the Danube, afterwards in Italy. The same catalogue is exhibited by that excellent chronologer Bp. Lloyd, who adds the dates, when these ten kingdoms arose. 1. The Huns about A. D. 356. 2. The Ostrogoths, 377. 3. The Visigoths, 378. 4. The Franks, 407. 5. The Vandals, 407. 6. The Sueves and Alans, 407. 7. The Burgundians, 407. 8. The Heruli and Rugii, 476. 9. The Saxons, 476. 10. The Longobards in the north of Germany, 483: in Hungary, 526.—These then upon the concurring testimony of an historian and a chronologer, are

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the *ten kingdoms*, into which the Roman empire was originally divided; and consequently they are the first *ten horns*, of which we are in quest.' *Faber*, Vol. i. pp. 170, 171." (*Dr. Scott's Explanatory Notes, Dan.* vii. 7.)

Thirdly. The *little horn* (ver. 8), which came up among the other ten horns, represents *the dominion of popery.* It "evidently points out the power of the church and bishop of Rome, which, from small beginnings, long before it became a temporal dominion, thrust itself up among the ten kingdoms, and at length got possession of three of them, having turned out those who held them. 'If ever three kingdoms were *plucked up* before a little kingdom, which arose imperceptibly among the ten *primary* kingdoms, they must be three, the names of which occur in the preceding list of Machiaval, and Bp. Lloyd. Accordingly we find that the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards, were successively eradicated before the *little papal horn*, which at length became a *temporal*,* no less than a *spiritual* power, at the expense of these three depressed primary states.' *Faber.*—In this *horn*, were 'eyes like the eyes of a man.' This circumstance denoted the policy, sagacity, and watchfulness, by which the little horn would spy out occasions of extending and establishing its

* Under the pontificate of Stephen II., A. D. 755, a donation of a considerable principality was made to the pope by Pepin, king of France. See Bower, in vita Stephani II., *circa finem.* "Carolus, the son of Pepin, afterward confirmed the grant of his predecessor, consisting of Ravenna, Pentapolis, or the March of Ancona, and the Roman dukedom; and, according to the general opinion, added the duchy of Spoleto, completing, by this cession, the present circle of the ecclesiastical states, and forming an extensive territory in the midland region of Italy. This splendid donation raised the pontiff to royalty. The world, for the first time, saw a bishop vested with the prerogatives of a prince and ranked among the sovereigns of the earth. His holiness added a temporal to a spiritual kingdom. The hierarch, in this manner, united principality to priesthood, the crown to the mitre, and the sceptre to the keys. The vicegerent of Jesus, who declared his kingdom not of this world and refused a diadem, grasped with avidity at regal honours and temporal dominion. Satan, said Passavan with equal truth and severity, tendered this earth and all its glory to Immanuel; but met with a peremptory rejection. The Devil afterward made the same overture to the pope, who accepted the offer with thanks, and with the annexed condition of worshipping the prince of darkness. The observation unites all the keenness of sarcasm, and the energy of truth." *Dr. Edgar's Variations of Popery*, chap. vi., *sub init.*

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interests, and advancing its exorbitant pretensions: and the court of Rome has ever been remarkable for this, above all the states in the world, as every person at all acquainted with history must know. It had also 'a mouth speaking great things'—['great words against the Most High']:* and the style of 'his Holiness,' 'our Lord God the Pope,' 'another god on earth,' and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into heaven, may serve for a specimen of the great things which this mouth has spoken." (*Scott's Notes, Dan.* vii. 8.) The '*look*' of the little horn was seen to be "*more stout than his fellows.*" "The Roman court and Pontiff, from very inconsiderable beginnings, for many ages domineered over those kingdoms intended by the ten horns, in the most audacious manner; laying them under interdicts and excommunications, levying heavy taxes on them; deposing kings, and disposing of their dominions; absolving their subjects from their oaths of allegiance, and exciting them to rebellions and insurrections; claiming a supremacy in all causes; and so trampling on the greatest monarchs, as never was done by any other power. Daniel had also noticed, that this horn 'made war with the saints, and prevailed against them'—['wearing out the saints of the Most High']: and accordingly the persecutions, massacres, and religious wars, excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of God, than all the persecutions of professed heathens from the foundation of the world. (*Ibid.* ver. 20, 21.) Of the same horn it is said, that he should "*think to change times and laws.*" "And has not the papal power arrogated the prerogative of making times holy or unholy, contrary to

* "Sermones quasi Deus loquetur; 'He shall speak as if he were God.' So St. *Jerome* quotes from *Symmachus*. To none can this apply so well or so fully as to the popes of Rome. They have assumed *infallibility*, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go *against* God when they give *indulgences for sin*. This is the *worst* of all blasphemies!" *Dr. Clarke's Commentary in loc.*

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the word of God? Has it not commanded men every where to abstain from meat, and cease from work, when God required no such thing? has it not multiplied its holy days, till scarcely four of the six working days have been left for man's labour? at the same time, has it not licensed intemperance and excess on its festivals and carnivals, and authorized licentious diversions on the Lord's own holy day? This power has pretended to change God's laws, or to dispense with obedience to them, that its own new laws might be observed, forbidding to marry, and licensing fornication, and many things of this sort." *Ibid.* verse 25.

Fourthly. Into the hand of the power denoted by the little horn it was foretold that the saints should be given, *until a time, and times, and the dividing of time;* "that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month, (and this was the general computation,) make just one thousand two hundred and sixty days; and those prophetical days signify *one thousand two hundred and sixty years.* At the expiration of this term, the dominion of this horn will cease: he will be judged, condemned, and consumed, and his authority never revived to the end of the world." (*Scott's Notes, Dan.* vii. 25, 26.)

The question therefore is, here, when will this term expire? To know when it will expire, we must first know at what time it commenced. Some make it commence at the time when Pepin, king of France, made the donation of Ravenna, Pentapolis, and the Roman dukedom to the pope, during the pontificate of Stephen II., *A. D.* 755; because they suppose the pope then first began to be a temporal prince: but the saints were as really in his hand long before that time as they were then. Ecclesiastical history informs us that, in the year of our Lord 607,* pope *Boniface* III., by flattering the profligate emperor *Phocas*,

* Some historians say, *A. D.* 606. *Bower* says that "the death of *Sabinian* [the immediate predecessor of Boniface III.] was followed by a vacancy that lasted (and yet no writer accounts for it), eleven months and twenty-six days; that is, from the 22d of February, 606, to the 19th of the same month, 607, when Boniface, the third of that name, was ordained, and placed in the chair." *History of the Popes* — P. *Boniface* III., *in principio.*

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obtained from him an edict, whereby the decree of the council of Constantinople which was passed in the year 588, entailing the title of *universal bishop* on the bishop of Constantinople and his successors, was revoked and annulled; and *whereby the same proud title was transferred to the said Boniface* III., *bishop of Rome, was settled on him and his successors, and whereby he was declared the "head of the whole catholic church."* By that edict *the saints were given into the hands of the pope of Rome;* thereby he was invested with absolute ecclesiastical dominion; and *Boniface acted accordingly.* For he had scarce obtained the desired title, "when he took upon him to exercise an unanswerable jurisdiction and power to that time unknown and unheard of in the catholic church. For no sooner was the imperial edict, vesting him with the title of universal bishop, and declaring him 'head of the church,' brought to Rome, than, assembling a council in the basilic of St. Peter, consisting of seventy-two bishops, thirty-four presbyters, and all the deacons and inferior clergy of that city, he acted there as if he had not been vested with the title alone, though Phocas probably meant to grant him no more, but with all the power of an universal bishop, with all the authority of a supreme head, or rather absolute monarch of the church. For by a decree, which he issued in that council, it was pronounced, declared, and defined, that no election of a bishop should thenceforth be deemed lawful and good, unless made by the people and clergy, approved by the prince, or lord of the city, and confirmed by the pope interposing his authority in the following terms; 'we will and command, *volumus et jubemus.*'" (*Bower's History of the Popes* — P. *Boniface* III.) The year of our Lord 607, therefore, the year when the pope of Rome received the title of universal bishop, appears very probably to be the year to be fixed upon as the time at which the beginning of the period of 1260 years is to be dated. Dated at that time, the period will run out *A. D.* 1867; and consequently it must follow that at that time, very probably, the usurped dominion of popery will be at an end.

John, one of the twelve apostles of Jesus Christ, had visions of God containing views of popery. "And" (says he) "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns,

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and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." *Rev.* xiii. 1–8. The monstrous *beast* * here described represents the Roman empire, and this, strange as it may seem, *not in its pagan state* but *as professing Christianity.* It represents the civil or secular Roman power in intimate connection with the ecclesiastical. In other words, it is the Latin empire in union with the Latin church.† Of this savage beast it is to be observed,

1*st.* That his *seat* and *power* were from the *dragon.*

* "A *beast* in the prophetic style is a tyrannical idolatrous empire." *Bp. Newton's Dissertations on the Prophecies,* Dissert. xxv. part II. Vol. 3d, p. 211.

† "As the phrases *Latin Church, Latin empire,* &c., are not very generally understood at present, it will not be improper here to explain them. During the period from the division of the Roman empire into those of the east and west, till the final dissolution of the western empire, the subjects of both empires were equally known by the name of *Romans.* Soon after this event the people of the west lost almost entirely the name of Romans, and were denominated after their respective kingdoms which were established upon the ruins of the western empire. But as the eastern empire escaped the ruin which fell upon the western, the subjects of the former still retained the name of *Romans,* and called their dominion Ἡ Ῥωμαϊκὴ βασιλεια, *the Roman empire;* by which name this monarchy was known among them till its final dissolution in 1453, by Mohammed II., the Turkish sultan. But the subjects of the eastern

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"The *dragon* gave him his *power*, and his *seat*, and *great authority*." "The *dragon* may here mean, either the devil, or the devil's vicegerent, the idolatrous Roman empire. So that when another idolatrous persecuting power had succeeded to that of the heathen emperors; then 'the dragon' had transferred his dominion to 'the beast,' or the devil had appointed another vicegerent: and all the world knows, that this accords to the history of the Roman empire, Pagan and Papal. — The project of re-establishing the old idolatry having failed, a new species was invented: saints and angels succeeded to gods and demi-gods; and persecution was the means employed for supporting it." (*Dr. Scott's Explanatory Notes, Rev.* xiii. 2.)

2*dly*. The '*seven heads*' of the beast represent '*seven mountains*' or hills, on which was built the city of Rome.*

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emperor, ever since the time of Charlemagne or before, (and more particularly in the time of the crusades and subsequently,) called the western people, or those under the influence of the Romish Church, *Latins*, and their Church the *Latin Church*. And the western people, in return, denominated the eastern Church *the Greek Church*, and the members of it *Greeks*. Hence the division of the Christian Church into those of the *Greek* and *Latin*. For a confirmation of what has just been said the reader may consult the Byzantine writers, where he will find the appellations Ῥωμαιοι and Λατινοι, *Romans* and *Latins*, used in the sense here mentioned in very numerous instances. The members of the Romish Church have not been named *Latins* by the Greeks alone; this term is also used in the public instruments drawn up by the general popish councils, as may be instanced in the following words, which form a part of a decree of the council of Basil, dated Sept. 26, 1437: *Copiosissimam subventionem pro unione* GRAECORUM *cum* LATINIS, 'A very great convention for the union of the Greeks with the Latins.' Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV., dated Sept. 17, 1437, where in one place mention is made of *Ecclesiae* LATINORUM *quaesita unio*, 'the desired union of the Church of the Latins;' and in another place we read, *Nec superesse modum alium prosequendi operis tam pii, et servandi* LATINAE ECCLESIAE *honoris*, 'that no means might be left untried of prosecuting so pious a work, and of preserving the honour of the Latin Church.' See Corps Diplomatique, tom. iii., p. 32, 35. In a bull of the same pontiff, dated Sept., 1439, we have *Sanctissima* LATINORUM *et* GRAECORUM unio, 'the most holy union of the Greeks with the Latins.' See Bail's Summa Conciliorum, *in loc.* By *the Latin empire* is meant the whole of the powers which support the Latin Church." *Dr. Clarke's Commentary, Rev.* xiii. 1.

* Rome was built upon seven hills.

Septemque una sibi muro circumdedit *arces*.

Virg. Georg. ii. 535.

"Hence it was called *urbs septicollis*, and a festival was celebrated in

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(See the explanation given by the angel, in chapter xvii. 9, 10.) They signify also '*seven kings;*' that is, seven forms of government, or successions of rulers, (according to the usual prophetical meaning of the word '*kings,*') namely, *kings, consuls, dictators, decemvirs, military tribunes, emperors,* and the seventh form probably was that of the *exarchs* of Ravenna, deputies of the emperor of the east, under which government Rome continued as a dukedom for more than a hundred years. See *Scott's Notes* on *Rev.* xvii. 9–11. And *Bp. Newton's Dissertations on the Prophecies,* Dissert. xxv. part ii. Vol. 3d, pp. 285–289.

The beast had '*upon his heads the name* of blasphemy.*'† A *name of blasphemy* is a name used impiously. Imperial Rome was called *the eternal city, the goddess of the earth,* with other blasphemous titles; and she had her temples and altars, and incense and sacrifices were offered up to her as a deity: and as to anti-Christian Rome, after the loss of the imperial dignity, her blasphemous names and titles are notorious to all the world. See *Bp. Newton's Dissertations on the Prophecies,* Dissert. xxv., part ii., *in hunc locum.*

One of the heads of the beast was seen to be '*as it were wounded to death;*' which "represented the entire subversion of the imperial authority in the time of Augustulus, or when Rome became a dukedom to the Exarchate of Ravenna. Five of the heads of the beast, or the dragon, (for in this respect they are the same,) were superseded before the apostle's time, namely, kings, consuls, dictators,

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December called *Septimontium festis,* to commemorate the addition of the seventh hill. The names were *Mons Palatinus, Capitolinus, Aventinus, Quirinalis, Coelius, Viminalis,* and *Exquilinus.* There is a very striking allusion to this local circumstance, *Rev.* xvii. 9, and the reader may see the subject ably illustrated in Hurd's Introductory Sermons, vol. 2, Sermon II." *Jones's History of the Christian Church,* chap. i., sect. v., note.

* "Instead of *ονομα,* the common reading, I think *ονοματα, names,* in the *plural,* which is supported by the authority of the Alexandrian and other manuscripts, to be preferable." *Dr. Doddridge's Family Expositor,* note *in loco.*

† "They must have very little acquaintance with the arrogant titles which have been assumed or admitted by the popes, who discern not in them a very remarkable illustration of this circumstance of the prophecy." *Ibid.*

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decemvirs, and military tribunes, but at the time above mentioned, the sixth received a deadly wound. It was, however, afterwards healed, by the revival of the imperial name and dignity, in the person of Charlemagne, or Charles the Great, who was proclaimed Augustus, *A.D.* 800. After Charles had been thus proclaimed emperor, the temporal and ecclesiastical rulers mutually strengthening each other, the Roman power became again formidable, and 'all the world,' or all the earth, was astonished to behold that empire revived, which seemed to be totally extinct: so that a superstitious and idolatrous obedience was rendered to this temporal authority, as engaged to support the ecclesiastical tyranny of the Romish church. Thus they virtually 'worshipped the dragon, who gave his power to the beast;' by submitting, without reserve, to the same idolatrous pesecuting power as before, only in another form: and 'they worshipped the beast' as one, who never had his equal on earth, or in heaven, and who would surely crush all that presumed to oppose him. Thus the old idolatry was fully re-established, with new names; and the worship of idols, or creatures, is in effect worshipping the devil.—Some explain 'the deadly wound,' inflicted on the head of the beast, to mean the revolution which took place, when Christian emperors succeeded the Pagan persecuting emperors; and the healing of this deadly wound, the subsequent establishment of another idolatrous persecuting power, bearing the Christian name. The two interpretations agree in the great outline." (*Scott's Explanatory Notes, Rev.* xiii. 3, 4.)

3*dly.* The '*ten horns*' of the beast, (the same as those in Daniel's fourth beast,) represent the ten kingdoms into which the western Roman empire was divided. And it is to be observed, that the beast had upon his horns *ten crowns*, or *διαδήματα diadems;* which shows where the dominion was, *viz.* not at Rome, but among the ten kingdoms. When the empire was represented by "a great red dragon, having seven heads and ten horns, and *seven crowns upon his heads*" (*Rev.* xii. 3), the seven crowns upon the seven heads showed that the whole dominion was then vested in the magistracy at Rome: but afterward, when it was represented by a beast having seven heads and ten horns, and *ten crowns upon his horns*, these ten crowns

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upon the ten horns show that the dominion was now removed from the imperial city, and divided among the ten kingdoms represented by the ten horns. Hence it is absolutely certain, that by the beast is meant, not pagan but *papal Rome*—Rome professing Christianity.

4thly. To the beast was given, by divine permission, "*a mouth speaking great things and blasphemies.*" The *mouth* of the beast, (the same as that in Daniel's little horn,) denotes *the Roman pontiff* in intimate connection and combination with the civil or secular power in the ten kingdoms, among which he has been proudly uttering his "great things and blasphemies" for many past ages. The beast therefore, of which the Roman pontiff is the blasphemous mouth, combines in himself the power of both church and state. This ecclesiastico-secular beast, lawlessly intrenching on the divine prerogatives, 'opened his mouth in blasphemy against God, to blaspheme his name,' "by requiring all men to render that worship to creatures, which belongs to God alone; 'and his tabernacle,' or true Christians, by stigmatizing, anathematizing, and murdering them, as heretics; 'and them that dwell in heaven,'* by scandalizing angels and departed saints, as if they sacrilegiously sought and were pleased with the idolatrous worship rendered to them; and by ascribing to the saints a variety of ridiculous actions, which they never did." (*Scott's Notes, Rev.* xiii. 6.)

5thly. It was also given to the beast, by divine permission, "*to make war with the saints, and to overcome them.*" The ecclesiastical power of Rome cannot bear the sight of the saints; and as the ecclesiastical and secular power united both act together in concert with each other, as one huge monster-formed savage beast, thus the latter, the secular power, is employed as the executioner in the diabolical business of killing off the saints of God. And what shocking slaughter has been made of them! "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the pro-

* "It is very injurious to the *saints* and *angels*, when they are represented as desirous of attracting to themselves that *worship* which ought to be appropriated to God; and nothing worse can be imagined of them, than that they should be delighted with such services as are paid them in the Romish ritual." *Doddridge's Family Expositor*, note *in loc.*

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fession of the gospel, and opposing the corruptions of the church of Rome. A million of the poor [Albigenses and] Waldenses perished in France; nine hundred thousand orthodox Christians were slain, in less than thirty years after the institution of the Jesuits; the duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The inquisition destroyed by various tortures one hundred and fifty thousand Christians, within thirty years. These are a few specimens, and but a few, of those which history has recorded: but the total amount will never be known, till 'the earth shall disclose her blood, and shall no more cover her slain.' *Isa.* xxvi. 21." (*Scott's Notes, Rev.* xiii. 7.)

"*And power was given him over all kindreds, and tongues, and nations.*" "As the book of the Revelation is a prophecy of all that should come upon the Christian world till the end of time, *all kindreds, and tongues, and nations*, must imply *the whole Christian world.* That the Latin empire in the course of its reign has had the extensive power here spoken of, is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek and Latin empires, till the period of the Reformation. By means of the crusades the Latins extended their empire over several provinces of the Greeks. In 1097 Baldwin extended his conquests over the hills of Armenia and the plain of Mesopotamia, and founded the first principality of the Franks or Latins, which subsisted fifty-four years, beyond the Euphrates. In 1204 the Greeks were expelled Constantinople by the Latins, who set up an empire there which continued about fifty-seven years. The total overthrow of the Latin states in the east soon followed the recovery of Constantinople by the Greeks; and in 1291 the Latin empire in the east was entirely dissolved. Thus the Latins have had power over the whole world professedly Christian: but it is not said that the whole world was in utter subjection to him, for we read in the following verse, verse 8, *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb.* The *earth* here is the *Latin world.* The meaning therefore is, that all the corrupt part of mankind who are

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inhabitants of the Latin world shall submit to the religion of the empire, except, as Bishop Newton expresses it, 'those faithful few whose names, as citizens of heaven, were enrolled in the registers of life.'" (*Clarke's Commentary, Rev.* xiii. 7, 8.)

6*thly*. By divine permission, power was given unto the beast *to continue* (or, as some copies read, *πόλεμον ποιῆσαι to make war*) *forty and two months* (verse 5); which, reckoning thirty days to a month, make twelve hundred and sixty prophetic days, which are 1260 *years*. This is the same term of time as that for which the saints were given into the hand of the little horn—"*a time, and times, and the dividing of time*," as already considered; it is the same as that during which "the woman clothed with the sun," when fled into the wilderness from the face of the serpent, was to be fed there—"*a thousand two hundred and threescore days*," or "*a time, and times, and half a time*" (*Rev.* xii. 6, 14); the same with that during which "the holy city" was to be trodden under foot of the Gentiles—"*forty and two months*" (*Rev.* xi. 2); the same with that during which God's "two witnesses" were to prophesy in sackcloth—"*a thousand two hundred and threescore days*" (*Ibid.* v. 3). The term of time is the same, and doubtless has the same point of time for its beginning, in all these several cases. When therefore this term shall have run out, and its end shall have come, which, if the term is to be dated from A. D. 607,* is no farther off

* It is not perfectly clear whether the term in question is to be dated from A. D. 607, or from some point of time some years afterward, when the pope became or had become a temporal prince. Bp. Newton thus expresses himself in favour of the latter opinion: "In the year 727 the pope and people of Rome revolted from the exarch of Ravenna, and shook off their allegiance to the Greek emperor. In the year 755 the pope obtained the exarchate of Ravenna for himself, and thenceforwards acted as an absolute temporal prince. In the year 774 the pope by the assistance of Charles the Great became possessed of the kingdom of the Lombards. In the year 787 the worship of images was fully established, and the supremacy of the pope acknowledged by the second council of Nice. From one or other of these transactions it is probable, that the beginning of the reign of Antichrist is to be dated. What appears to be most probable is, that it is to be dated from the year 727, when (as Sigonius says) *Rome and the Roman dukedom came from the Greeks to the Roman pontiff*. Hereby he became in some measure a *horn* or temporal prince, though his power was not fully established till some years after-

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than the year of our Lord 1867, then the war of the beast with the saints shall have so far ceased as that he shall not be able to prevail against them any more; they shall no longer be in the hand of the little horn; nor shall the woman clothed with the sun any longer be obliged to dwell in the wilderness, nor the witnesses of God be obliged to prophesy in sackcloth, nor the holy city be trodden under foot of the Gentiles.*

Another beast, seen by the apostle in the same divine vision, is too closely related to the one we have just been considering to be passed by unnoticed. "And" (says he) "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free

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wards: and before he was a *horn* at all, he could not answer the character of *the little horn*. If then the beginning of the 1260 years of the reign of Antichrist is to be dated from the year 727, their end will fall near the year 2000 after Christ; and at the end of the 6000th year of the world, according to a very early tradition of Jews and Christians, and even of Heathens, great changes and revolutions are expected both in the natural and in the moral world; and *there remaineth*, according to the words of the apostle (Heb. iv. 9), *a sabbatism* or *holy rest to the people of God.*" *Dissertations on the Prophecies*, Diss. xxvi.

* In the conclusion of the description of the beast it is added (ver. 9, 10), "*If any man have an ear, let him hear*" — because in the description of the beast are matters of great importance to be understood. "*He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword*" — declarations which indicate not only the general wrong-doing of the beast, but also what his retributive fate is to be. "*Here is the patience and the faith of the saints.*" The trial of the patience and the faith of the saints, during the existence of the beast, is most severe.

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and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." *Rev.* xiii. 11–18. The two-horned beast here described, (which in chapter xvi. 13, xix. 20, and xx. 10, is called *the false prophet,*) is the emblem of *the ecclesiastical power of Rome.* It is the *Roman Catholic church.* It "is *the spiritual Latin empire*, or, in other words, *the Romish hierarchy;* for with no other power can the prophetic description be shown to accord. In the time of Charlemagne the ecclesiastical power was in subjection to the civil, and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire, and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted *another beast*, as it became entirely independent of the secular Latin empire. And this beast came up out of *the earth;* that is, the Latin clergy, which composed a part of the *earth* or *Latin world*, raised their authority against that of the secular powers, and in process of time wrested the superintendence of ecclesiastical affairs from the secular princes." (*Clarke's Commentary*, *Rev.* xiii. 11.) — The *two horns* of this beast represent the *regular* and *secular* clergy of the Romish hierarchy. "As the seven-headed beast is represented as having *ten horns*, which signify so many kingdoms leagued together to support the Latin Church, so the beast which rises out of the earth has also *two horns*, which must consequently represent two kingdoms; for if *horns of a beast* mean *kingdoms* in one part of the Apocalypse, *kingdoms* must be intended by this symbol whenever it is used in a similar way in any other part of this

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book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz., the Latin clergy, REGULAR and SECULAR. 'The first of these comprehends all the various monastic orders, the second comprehends the whole body of parochial clergy.' These two grand branches of the hierarchy originally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops: but the subjection of the monks to their diocesans became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy." (*Ibid.*) — As to the *appearance* of the two horns of the beast, or of the beast himself, the statement is that he had two horns — "*like a lamb.*" He had exteriorly much of the appearance of a mild and gentle *lamb.* The regular and secular clergy of the Romish church profess to be the ministers of the meek and lowly *Lamb of God.* The beast, or spiritual Latin empire, has the name of *a Christian power*, and by his deluded votaries is esteemed to be so; but he is so only in name or appearance, for when he spake "*he spake as a dragon.*" He had a voice of terror. The commands, menaces, and decisions of the Romish hierarchy, are uttered and published and executed with all the severity and tyranny and cruelty of the persecuting Roman emperors.

It is said of this two-horned beast, that "*he exerciseth all the power of the first beast before him.*" Verse 12. "In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast or secular Latin empire *before him*, *ενωπιον αυτου*, *in his presence.* That the Romish hierarchy has had the extensive power here spoken of, is evident from history; for the civil power was in subjection to the ecclesiastical.

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The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world. Two-thirds of the estates of Germany were given by the three Othos, who succeeded each other, to ecclesiastics; and in the other Latin monarchies the parochial clergy possessed great temporal power. Yet extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of the monastic orders, which constituted another horn of the beast. The mendicant friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X., in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz., the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine. 'As the pontiffs,' observes Mosheim, 'allowed these four mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies; they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far that, as we learn from the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the mendicants, to whose churches they crowded to perform their devotions while living, and were extremely desirous to deposit there also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the mendicants end here: for we find in the history of this (thirteenth century)

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and the succeeding ages, that they were employed, not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and profession. We must not, however, imagine that all the mendicant friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics, with incredible ardour and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world.' Thus the Romish hierarchy has *exercised all the power of the first beast in his sight*, both temporal and spiritual; and therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause *the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.* That is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head, persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same *earth;* for it is expressly said that the second beast *causeth* THE EARTH *and them that dwell therein, to worship the first beast;* therefore it is, as Bishop Newton and others have observed, *imperium in imperio*, 'an empire within an empire.' We have, consequently,

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the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual, and both united in one antichristian design, viz., to diffuse their most abominable system of idolatry over the whole *earth*, and to extend the sphere of their domination." *Clarke's Commentary, Rev.* xiii. 12.

It is further said of this two-horned beast, that "he doeth *great wonders*," σημεῖα μεγάλα *great miracles*, that is, he pretends to do such things; so that, by certain devices of pyrotechnics or in some other way, he makes fire come down from heaven on the earth in the sight of men, and deceives them that dwell on the earth by the means of those miracles which he has power to do in the sight of the beast; "saying to them that dwell on the earth, that they should make an *image* to the beast, which had the wound by a sword, and did live." "The *image of the beast* must designate a person who represents in himself the whole power of the Latin empire, therefore it cannot be the emperor; for though he was, according to his own account, *supremum caput Christianitatis*, the supreme head of Christendom, yet he was only the chief of the Germanic confederation, and consequently was only sovereign of the principal power of the Latin empire. The image of the beast must be the supreme ruler of the Latin empire; and as it is through the influence of the false prophet that this image is made for the first beast, this great chief must be an ecclesiastic. Who this is has been ably shown by Bishop Newton in his comment on the following verse. *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.* I would just observe that the *Brahmins*, by repeating incantations, profess to give *eyes* and a *soul* to an image recently made, before it is worshipped; afterwards, being supposed to be the *residence* of the god or goddess it represents, it has a *legal* right to *worship*. On this verse the learned bishop observes: 'The influence of the two-horned beast, or corrupted clergy, is farther seen in persuading and inducing mankind *to make an image to the beast which had the wound by a sword, and did live.* This image and

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representative of the beast is the *pope*. He is properly the *idol* of the Church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast or corrupted clergy, by choosing him pope, give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect and then they worship him, as in the medals of Martin V., where two are represented crowning the pope, and two kneeling before him, with this inscription, *Quem creant adorant; Whom they create they adore.* He is THE PRINCIPLE OF UNITY TO THE TEN KINGDOMS OF THE BEAST, and causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death.' The great ascendency which the popes have obtained over the kings of the Latin world by means of the Romish hierarchy is sufficiently marked in the history of Europe. As long as the great body of the people were devoted to Roman Catholic idolatry, it was in vain for the kings of the different Roman Catholic countries to oppose the increasing usurpations of the popes. They ascended, in spite of all opposition, to the highest pinnacle of human greatness; for even the authority of the emperors themselves was established or annulled at their pleasure. The high sounding tone of the popes commenced in Gregory VII., A. D. 1073, commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. He published an anathema against all who received the investiture of a bishopric or abbacy from the hands of a layman, as also against those by whom the investiture should be performed. This measure being opposed by Henry IV., emperor of Germany, the pope deposed him from all power and dignity, regal or imperial. See Corps Diplomatique, tom. i. p. 53. Great numbers of German princes siding with the pope, the emperor found himself under the necessity of going, (in January, 1077,) to the bishop of Rome to implore his forgiveness, which was not granted him till he

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had fasted three days, standing from morning to evening barefooted, and exposed to the inclemency of the weather! In the following century the power of the pope was still farther increased; for on the 23d of September, 1122, the emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, so that the chapters and communities should be at liberty to fill up their own vacancies. In this century the election of the Roman pontiffs was confined by Alexander III. to the college of cardinals. In the thirteenth century the popes (Dr. Mosheim observes) 'inculcated that pernicious maxim, that the bishop of Rome is *the supreme lord of the universe*, and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in Church or state but what they derive from him. To establish their authority both in civil and ecclesiastical matters upon the firmest foundation, they assumed to themselves the power of disposing of the various offices of the Church, whether of a higher or more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy. The first of the pontiffs who usurped such an extravagant extent of authority was Innocent III., (A. D. 1198–1216,) whose example was followed by Honorius III., (A. D. 1216,) Gregory IX., (A. D. 1227,) and several of their successors.' Thus the plenitude of the papal power (as it is termed) was not confined to what was spiritual; the Romish bishops 'dethroned monarchs, disposed of crowns, absolved subjects from the obedience due to their sovereigns, and laid kingdoms under interdicts. There was not a state in Europe which had not been disquieted by their ambition. There was not a throne which they had not shaken, nor a prince who did not tremble at their presence.' The point of time in which the Romish bishops attained their highest elevation of authority was about the commencement of the fourteenth century. Boniface VIII., who was pope at this time, outstripped all his predecessors in the high sounding tone of his public decrees. According to his famous bull *Unam Sanctam*, published Nov. 16, 1302, 'the secular power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon Holy Scripture, is even an article of faith. God,' said he, 'has confided to St. Peter, and to

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his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the Church itself; and the other, by secular powers for the service of the Church, and according to the will of the pope. The latter, that is to say, the temporal sword, is in subjection to the former, and the temporal authority depends indispensably on the spiritual power which judges it, while God alone can judge the spiritual power. Finally,' he adds, 'it is necessary to salvation for every human creature to be in subjection to the Roman pontiff.' The false prophet SAID 'to them that dwell upon the earth, that they should make an image to the beast that had the wound by a sword, and did live;' that is, the Romish priesthood PREACHED UP the pope's supremacy over temporal princes; and, through their astonishing influence on the minds of the people, the bishop of Rome at last became the supreme sovereign of the secular Latin empire, and thus was at the head of all authority, temporal and spiritual." (*Dr. Clarke's Commentary, Rev.* xiii. 14, 15.)

As to the *mark* * which the beast causes all in the Latin world to receive, and without which, or the name of the beast, or the number of his name, no man might buy or sell; whatever it be, it is undoubtedly something whereby all who receive it are distinguished and known as members of the Latin church. And the *name* of the beast is obtainable through the revealed *number* of his name. The revealed number of the name of the beast is — χξς, "*six hundred threescore and six.*" This number has been sought by different persons in different words and phrases, considered as names applicable to the beast, by reckoning up the numerical value of the letters used in the spelling of them. One of these names, (which appears to me most likely to be the true one,) is the following — '*Η Λατιν Βασιλεια, The Latin Kingdom,*' which is numbered in the following manner: —

THE	LATIN						KINGDOM.							
Η	*Λ*	*α*	*τ*	*ι*	*ν*	*η*	*Β*	*α*	*σ*	*ι*	*λ*	*ε*	*ι*	*α*
8	30	1	300	10	50	8	2	1	200	10	30	5	10	1 = 666.

* "By the *mark* of the beast, some understand *the sign of the cross*, which is used, not only in a most superstitious, but even an idolatrous manner, continually, as discriminating, and as required by authority in the church of Rome." *Scott's Notes, Rev.* xiii. 16, 17. See also his note on verse 18, *in fine.*

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It is proper to observe here that, as the time in which the ten-horned beast was permitted to continue and make war with the saints was limited to forty and two months, 1260 years; so, (such is the connection between the two beasts,) at the expiration of that period will the two-horned beast, with all his deceptiveness and evil dispositions towards the people of God, soon become equally powerless and be no less near his end. — I pass to show,

II. The *manner how* popery is to be destroyed.

When the prophet Daniel, (in his vision by night,) had a view of the ten-horned beast, and of the *existence* of popery in the existence of the *little horn*, he had also a view of the *destruction* of popery in the destruction of the *little horn*; for the destruction of the little horn is implied in the destruction of the beast. Says the prophet, "I beheld till the thrones were cast down,* and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." *Dan.* vii. 9–14. The representation of a solemn transaction of judgment is here recorded. God the Father, under

* "Donec throni positi sunt, Vulg. ἑως ὁτου οἱ θρονοι ετεθησαν. Sept. Videbam subsellia posita esse. Syr. sedes posita fuerunt. Arab. and the same word is used in the Chaldee paraphrase of Jer. i. 15, *they shall* set *every one his throne.*" *Bp. Newton on the Prophecies*, Dissert. xiv., *prope finem.*, note.

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the appellation of the Ancient of days, is represented as coming in majesty to judge certain great enemies of the cause of righteousness and true religion on earth, particularly the ten-horned beast. "I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." God almighty, filled with indignation at the many and often-repeated blasphemous words of that proud and impious usurper the little horn, "will destroy all the remains of the power of the fourth beast, to which it belongs; that is, of the Roman empire, as inimical to the cause of Christ: and his body shall be destroyed and given to the flames; because the little horn was the ringleader to the beast, in tyranny, cruelty, and idolatry; and because of the close connection between it and the other ten horns. Rome will be wholly desolated, and her hierarchy abolished. Every antichristian power will be crushed. — The other beasts had indeed been deprived of dominion, yet 'their lives were prolonged for a season:' the countries, which had been governed by the Chaldeans, Persians, and Macedonians, though no longer in possession of empire, yet continued under the government of idolaters, or enemies to true religion; for 'a beast' in the prophetical language is *an idolatrous, or persecuting power:* but when the fourth beast shall lose his authority, his life also shall be taken away, and no idolatrous or antichristian power shall remain in any nation; for at that time the other beasts shall be slain, which is clearly intimated by 'their lives being prolonged *for a season.*'" (*Scott's Explanatory Notes, Dan.* vii. 9–12.) — It is further represented that, the four beasts being slain, the empire of all the earth is to pass over into the hands of our Lord Jesus Christ and the saints. "One *like the son of man*" was seen by the prophet as coming in the clouds of heaven to the Ancient of days, and as being put in actual possession of dominion and of a kingdom both universal and everlasting. The little horn was seen to make war with the saints and prevail against them "until the Ancient of days came," but at that very coming as seen by the prophet "judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (v. 22). These things are as yet in futurity, "but" (most assuredly) "the saints of the Most High shall take the kingdom, and

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possess the kingdom for ever, even for ever and ever" (ver. 18). The saints of the Most High are given into the hand of the little horn for a specified term of time, "but" (soon) "the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verses 26, 27.—I observe here,

First, That the doing away of popery is to be effected, to a very considerable extent, *by the means of Bible truth*—the truths of the Bible read in the Bible, and preached with the living voice of gospel ministers, and heard, and understood, and felt, and experienced, and loved, and practically carried out in every-day life. In this manner shall 'the man of sin,' 'that Wicked,' that 'son of perdition,' be done away to a very desirable extent. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." There have been several centuries since such a series of attacks, by means of the truths of Holy Writ, first began to be made upon popery, as, steadily continued, have, under the divine blessing, long ago produced large and extensive and glorious results. Such effective exhibitions of truth, by the preaching of the gospel as well as by the press, are not unnoticed in the prophetical Scriptures. "And" (says John) "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with

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fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."* *Rev.* xiv. 6–11. "It is generally admitted, by the best interpreters, that the three angels here introduced, were emblematical heralds of the progressive reformation from popery. When, therefore, the extent and prevalence of the power of the beast, at its full height, had been predicted in the foregoing chapter; the diminution and weakening of it, as introductory to its destruction, is intimated in this. We may, I apprehend, interpret the 'first angel,' messenger, or herald, to be an emblem of those who first publicly erected the standard of reformation, and who contended for 'the everlasting gospel' of Christ, in opposition to all the innovations and usurpations of the beast, his image, and the false prophet. This honour seems to belong to the Waldenses and Albigenses, who had the true gospel among them; avowed its everlasting obligation and excellency; opposed it to the authority of popes, councils, and persecuting princes; declared the pope to be antichrist; and propagated their doctrines with zeal and success, and multiplied into a vast number of churches. And after immense slaughter had been made of them by persecutions and bloody wars, the residue still retained their tenets, and being dispersed into other countries, they rapidly carried 'the everlasting gospel' with them; as an angel, a messenger of peace to men, flying through the midst of heaven: so that the Lollards in England, and the Bohemians in Bohemia, and the adjacent regions, and many others in

* "When I seriously reflect on this text, and how directly the force of it lies against those who, contrary to the light of their consciences, continue in the *communion* of the *church of* Rome, for *secular* advantage or to avoid the terror of *persecution;* it almost makes me tremble; and I heartily wish, that all others, who connive at those things in the *discipline* and *worship* of *protestant churches* which they, in their consciences, think to be *sinful* remains of popish superstition and corruption, would seriously attend to this passage, which is one of the most *dreadful* in the whole book of God, and weigh its awful contents, that they may keep at the greatest possible distance from this horrible curse, which is sufficient to *make the ears of every one that hears it to tingle.* Compare Jer. xxv. 15, 16." *Doddridge's Family Expositor,* note *in loc.*

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different places, seem to have principally learned the gospel from them; nay, the reformation itself appears to have sprung from the seed which they sowed, and watered with rivers of their blood. So exact was the prophecy, that they had 'the everlasting gospel, to preach to the inhabitants of the earth!' They also loudly called on men to fear and glorify God, as the hour of his judgment was at hand; and to worship the Creator of all things, as revealed in the gospel, by refusing to join the worship of idols, and that of the beast and his image.

"If we explain the first angel, as the herald of the dawning of the reformation, in the twelfth, thirteenth, and fourteenth centuries; we may properly explain the second angel of the Bohemians and others in the fifteenth, who were their genuine offspring and successors. Some of these persons, with still greater confidence and vehemence, than the Albigenses, declared Rome to be mystical Babylon, and the pope and church there to be antichrist; and they endured severe persecutions for these protestations, and for their profession of the gospel. John Huss and Jerom of Prague, especially, were perfidiously and cruelly burned by the council of Constance; which council was, in fact, the united power of the whole antichristian beast. These heralds announced the fall of mystical Babylon, as the ancient prophets had done that of literal Babylon, *long before the event.* (Isa. xxi. 6–9. Jer. l. 2, 3; li. 7–9.) Neither was this doom more certain, than it would be just; as she had corrupted and intoxicated the nations, not only with her love potions, as a seducing harlot, but by the wine of the *wrath* of her fornications, terrifying men into idolatry by fierce persecutions. As Rome was mentioned under the name and emblem of a *Gentile* city, so her idolatry was called *fornication* rather than *adultery;* as it generally is in scripture, when committed by the professed worshippers of God.

"The third angel and his proclamation 'with a loud voice' may be explained of Luther, and his loud, rough, and vehement protestation against the idolatries of the church and bishop of Rome, and that whole antichristian fabric: yet we must also take in all his coadjutors and successors, and all the effects of this combined and persevering protestation, to this day, and even beyond it. His

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voice, with that of those who were raised up in divers countries to join him, and to follow up the assault, was indeed very 'loud.' They attacked the beast with far more vehemence, than any who went before had done. They not only declared him to be antichrist; but they carried their researches into the idolatries, iniquities, and impostures of the whole papal system; and showed that it was utterly incompatible with the religion of the scriptures, and founded in ignorance, usurpation, avarice, and hypocrisy. And they insisted strongly on the necessity of separating from so corrupt a church; boldly retorting the charge of heresy and schism, which the popish party brought against them, and fully proving it against their opponents. Thus they induced whole nations to cast off all regard to the church of Rome, and engaged vast multitudes to protest against popery as a *damnable* religion, not only in the persecuting tyrants who imposed it, but in all who, even from dread of persecution, or from more corrupt motives, conformed to it: and this was exactly the purport of the third angel's proclamation. They loudly insisted upon it, that all who adhered, with a blind and devoted attachment, to the beast and his image; professing their abominable doctrines, conforming to their idolatries, concurring in their cruelties, and reducing their principles to practice; (being intoxicated with 'the wine of *the wrath* of her fornications;') would drink of the unmingled wine of God's wrath, from the cup of his indignation. Yea, that they would be tormented with fire and brimstone, or be cast into hell, to be tormented in that flame; that this would be 'in the presence of the holy angels,' who would applaud the justice of their punishment; 'and in the presence of the Lamb,' who would pronounce and execute the sentence upon them, for their opposition to his gospel, and for giving his mediatorial glory to saints and angels: and 'that the smoke of their torment would ascend up for ever and ever.' The words translated 'for ever and ever,' are the most energetic which are found in the whole Greek language, to signify *eternity*, and seem incapable of any other meaning. The passage contained in verses 9–11, therefore, evidently predicts the clear and strong manner, in which these reformers would protest and argue against *purgatory;* and insist upon it, that the wicked will be

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'tormented in hell for ever:' and a subsequent verse (the 13th) evidently opposes the same doctrine, by showing the immediate happiness of believers after death. — Every one, who is at all conversant with the writings of the reformers and their successors, knows that they generally declared, without hesitation, that popery was a *damnable* religion. Mr. Hooker, in Queen Elizabeth's time, brought himself into suspicion, and was engaged in a controversy, because he asserted, with much caution, and many distinctions, *that papists might be saved:* and, whatever contempt may be cast on their bigotry, in this day of false candour, liberality, and disregard to the scriptures; it is worthy of serious consideration, whether this passage do not warrant by far the greatest part of what these reformers advanced on that subject; though they might not always exactly distinguish between those 'who hated the light,' and those whose eyes were too weak to endure its effulgence, when it broke in upon them all at once. — To explain this most energetic passage, (which beyond doubt predicts a *general* and most awful protestation against the leading tenets of popery as *damnable*, in all who embrace and adhere to them, as well as in the inventors and imposers of them,) to signify any testimony, or protest made in a single kingdom, as for instance in England, seems to me a total departure from the grand scale, on which these prophecies should be interpreted; and as in all respects inadmissible. Nor can any *temporal* judgments on *collective bodies*, be the fulfilment of the awful denunciation, which evidently relates to *individuals*, and to each individual who is guilty: and if words can convey the idea of eternal punishment, it is here denounced. — It may also be very well worth inquiring, whether there be not some remains of the papal superstition and corruption, even in protestant churches? And how far they, whose grand object it seems to be, to contend *most*, and most *vehemently*, not to say *virulently*, for that which admits of the *least* scriptural proof, or no scriptural proof, keep at a proper distance from this tremendous warning."* (*Dr. Scott's Explanatory Notes, in loc.*) — But,

* It is added (after the statement of the proclamations of the three angels), verses 12, 13, "*Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*" The times of the Reformation were times of great persecution and bloodshed. The faith

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Secondly. So far as Bible truth fails to effect the doing away of popery, *its destruction is to be fully accomplished by the judgments of the Almighty.* After the eastern or Greek church, because of the many corruptions of its members, had been visited with divine punishments under the two first woe trumpets, and *the first woe* of the Arabian locusts, *i. e.* the Saracens, had failed to bring them to repentance; and after *the second woe* of the Euphratean horsemen, *i. e.* the Turks or Othmans, had completed the ruin of that church, (as well as of the Greek empire,) and had established Mohammedanism; strange as it may seem, "the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk, neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." *Rev.* ix. 20, 21. "The rest of the men," *viz.* the members of the western or Latin church, who were not destroyed, or compelled to become Mohammedans, by these plagues, repented not of their evil works. "The Latin or Roman church, which escaped this destruction, still persisted in the idolatrous worship of demons, or angels and

and patience of the saints were so severely tried, that no other than the true followers of the Lord Jesus could stand unfallen; and there were many martyrs. But they were comforted with good words. "*And I heard a great voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*" Mark the phraseology regarding the time of their entrance on their blessedness, it is "*from henceforth;*" that is, from this period. Luther and the other reformers, preaching against the errors of popery, having proved to the satisfaction of all candid minds that there is no such place as *purgatory*, but that the wicked when they die go directly to hell and the righteous immediately to heaven, hence, from this period, "believers will generally understand that encouraging truth; and not have to encounter the fears of purgatory, or to apprehend a delay of their felicity, when seized with the agonies of death, or called to suffer martyrdom for Christ's sake. Indeed, it is an undeniable fact, that the expectation of *immediate* happiness, was the joy and support of those numbers, who were burned alive, or otherwise cruelly martyred, during those times. — This 'voice from heaven' was attested by an internal suggestion of the Holy Spirit, who assured the apostle, that believers rested after death from all their labours and sufferings, and consequently could have no purgatory to fear; and that their works followed them, to prove the sincerity of their faith, and to ensure a gracious reward." *Scott's Notes, in loc.*

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departed saints, real or fictitious, by which devils are virtually worshipped; in their stupid adoration of senseless images, for which they have no better plea to use than the Pagans had; in their 'murders,' massacres, and bloody wars with *heretics*, so called, and their execrable persecutions; in their 'sorceries,' or pretended revelations and miracles: and in 'their fornication;' forbidding marriage, yet conniving at concubinage in the clergy; binding numbers by vows to a single life, and yet licensing brothels by public authority of the Pope, in Rome itself: and in 'their thefts,' or those exactions and impositions, by which they fraudulently, oppressively, and iniquitously drew immense treasures from the nations." (*Scott's Explanatory Notes, in loc.*)

Of the divine judgments, as inflicted on the Latin or Roman church in its connection with the ten-horned beast, John takes particular notice. "And" (says he) "I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw, as it were, a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four (ζώων) living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour

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out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became as blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earth-

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quake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." *Rev.* xv., xvi. It is to be observed here, that these seven plagues are called "*the seven LAST plagues.*" They must therefore come under the seventh and last trumpet, which is the third and last woe trumpet. As all the seven trumpets of the Apocalypse are included under the seventh seal, so all these seven plagues of the seven vials are included under the seventh trumpet. The sixth trumpet, which is the second woe trumpet, ends at the resurrection and ascension of the two slain witnesses, after they shall have prophesied "*a thousand two hundred and threescore days clothed in sackcloth,*" and then the seventh trumpet quickly begins to sound (*Rev.* xi. 3–15). Now as this period of a thousand two hundred and threescore prophetic days, or 1260 years, reckoning from the year of our Lord 607, extends to the year 1867; this therefore (*viz.* A. D. 1867) must be the time, (if the period of the prophesying of the witnesses be correctly dated,) when the sixth trumpet will really terminate, and when the seventh trumpet will quickly begin to sound. It follows therefore, that the pouring out of all these seven vials is, as yet (*A. D.* 1866), wholly in futurity; and consequently, that the same obscurity rests upon them as upon all predictions while unfulfilled. What we surely know of them is, that they are "*vials of the wrath of God,*" and that when they shall be poured out upon the earth, the antichristian papal empire will be entirely desolated. "As the first four trumpets were so many stages in the destruction of the western empire, and the fifth and sixth showed the extinction of the eastern empire: so these vials mark the gradual desolation of the Roman church, and the antichristian tyranny of the kingdoms which support it: the one being the *pagan* idolatrous persecuting power; the other, the *papal* idolatrous persecuting power, the beast to whom the dragon had given his seat and empire

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This circumstance occasions a similarity of some of the vials to the trumpets. A resemblance also is found between these vials, and several of the plagues of Egypt; to which Rome may be compared for tyranny, cruelty, and enmity to the people of God." (*Scott's Notes, Rev.* xvi. 1, 2.) Any thing more in detail, by way of attempting any particular explication of these unfulfilled predictions, is unnecessary. Only with regard to the pouring out of the seventh vial, I observe,

First, That under it *mystical Babylon, the city itself of Rome, the seat and head-quarters of the Roman Catholic church, will fall to rise no more.* "*And great Babylon* came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Great Babylon is *papal Rome.* Papal Rome has several names, all strikingly significant, as applied to it by God himself. "And" (says John) "there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the *judgment* of the *great whore,** that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy,

* "The *great whore* in this chapter signifieth the congregation of Antichrist, the members whereof be all spiritual citizens of Rome: their whole faith and religion, depending upon the See of Rome, and their head usurping all his tyranny, by pretence of right of that city. A lively image of which vision God made manifest to the whole world, when a whore was made head of the Romish Church, called John the Seventh, and of some the Eighth, commonly Pope Joan. Which so wringeth the Papists at the heart, that they have no way to shift it off, but by impudent denying of that which is so notorious, even in their own stories of their Popes' lives. *Dr. Fulke's Confutation of the Rhemish Testament, Rev.* xvii. 1.

As Martin Luther, when he was in Rome, was one day "passing along the principal street that led to St. Peter's church, he stopped in astonishment before a statue, representing a pope, under the figure of a woman holding a sceptre, clothed in the papal mantle, bearing a child in her arms. 'It is a girl of Mentz,' said the people, 'who was chosen Pope by the Cardinals, and was delivered of a child on this spot: therefore no pope ever passes through this street.' 'I wonder,' observed Luther, 'that the popes allow the statue to remain.'" *Dr. D'Aubigné, History of the Reformation,* book ii., *paulo post med.*

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having seven heads and ten horns.* And the woman was arrayed in purple and scarlet-colour, † and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, ‡ BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. § And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: ‖ and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, *and go into perdition:* and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that *was, and is not,*

* The beast here mentioned is the same that is spoken of in chapter xiii. 1–10, which has already been under our consideration, and is in this chapter, in verses 9–12, explained by the angel who showed these things to the apostle.

† "The woman was 'arrayed in purple and scarlet-colour:' for these have always been the distinguishing colours of popes and cardinals, as well as of the Roman emperors and senators: nay, by a kind of infatuation, the mules and horses on which they rode, have been covered with scarlet cloth; as if they were determined to answer this description, and even literally to ride on a scarlet-coloured beast!" *Dr. Scott's Notes, in loc.*

‡ "*Mystery*—This very word was inscribed on the front of the pope's mitre, till some of the Reformers took public notice of it." *Rev. J. Wesley's Explanatory Notes, in loc.*

§ "This inscription being written upon her forehead is intended to show that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations; she has indeed *a whore's forehead, she has refused to be ashamed.* The inscription upon her forehead is exactly the portraiture of the Latin Church. This church is, as Bishop Newton well expresses it, A MYSTERY *of iniquity.* This woman is also called *Babylon the Great;* she is the exact antitype of the ancient Babylon in her idolatry and cruelty, but the ancient city called Babylon is only a drawing of her in miniature. This is indeed *Babylon* THE GREAT. 'She affects the style and title of *our* HOLY MOTHER *the* CHURCH; but she is, in truth, the *mother* of harlots and abominations of the earth.'" *Dr. Clarke's Commentary, in loc.*

‖ "In this respect Rome *Pagan* and Rome *Papal* were both criminal; but the latter has probably slain more *thousands,* than the former did *individuals.*" *Dr. Scott's Notes, in loc.*

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*and yet is.** And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is *the eighth, and is of the seven, and goeth into perdition.*† And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, *these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and* BURN HER WITH FIRE. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast,

* "The Roman empire was idolatrous under the heathen emperors, and then ceased to be so for some time under the Christian emperors, and then became idolatrous again under the Roman pontiffs, and so hath continued ever since. It is the same idolatrous power revived again, but only in another form: but in this last form it *shall go into perdition*; it shall not, as it did before, cease for a time, and revive again, but shall be destroyed for ever." *Bp. Newton's Dissertations on the Prophecies*, Dissert. xxv. (Vol. 3d, p. 285.)

† "*There are seven kings*," or forms of the Roman government: "*five are fallen*," viz. those of *kings, consuls, dictators, decemvirs*, and *military tribunes*; "*and one is*," viz. that of *emperors*, which was the sixth in order, and was the one then subsisting when the apostle wrote; "*and the other is not yet come*," viz. that of the *exarchs* of Ravenna, which was the seventh form, under which Rome was a dukedom; "*and when he cometh, he must continue a short space*," i. e. about 160 years, which is a short time in comparison of the duration of the imperial power which preceded, or of the papal power which followed. "*And the beast that was, and is not, even he is the eighth.*" This *eighth* form of government is that of the *popes:* it is in some respects different from all the forms of government that were before it, and yet it "*is of the seven;*" it is in such wise of the seven, that it is in some respects a likeness of them all. It is a prolongation of the same domination. It is the same old idolatrous persecuting domination in its last form of being, the very form in which it is destined *to go into everlasting perdition.* See Bp. Newton *in loc.* Also Barnes's Notes *in loc.*

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until the words of God shall be fulfilled. And the *woman* which thou sawest is *that great city, which reigneth over the kings of the earth.*" *Rev.* xvii.—By this explanation of these things from the angel, how plain it is made to appear, that "that *great city* which reigneth over the kings of the earth" is *the city of* ROME!* For what city but Rome *reigned over the kings of the earth* at the time John had the vision of these things? And ever since, even down to the present time, in greater or less degree, has she *reigned over the kings of the earth* with either temporal or spiritual authority. Rome therefore must be the "*woman* sitting on a scarlet-coloured beast;" she is "THE GREAT WHORE" of whom it is written, that "the ten horns of the beast *shall hate the whore, and make her desolate and naked, and eat her flesh, and* BURN HER WITH FIRE." Most assuredly therefore they, probably the most of them, will so do; but some of them, as appears from the 9th and 10th verses of the following chapter, when they shall see her to be actually falling, will lament over her in very doleful strains.

After this instruction from the angel concerning the great whore or mystical Babylon, as to who and what she was, and what her end was to be, the apostle was favoured with a further vision concerning her, a description of her utter destruction. "And after these things" (says he) "I saw another angel come down from heaven, having great

* Rome was formerly *the greatest city on Earth;* as also was Babylon before it, by which Rome is symbolized. Whoever sees Rome, sees "one of the most celebrated cities in the universe, the capital of Italy, and once of the *whole world;* situated on the river Tiber, 410 miles SSE. of Vienna; 600 SE. of Paris; 730 E. by N. of Madrid; 760 W. of Constantinople; and 780 SE. of London. Long. 12°. 55′. E., lat. 41°. 54′. N. This famous city was founded by *Romulus* at the end of the seventh Olympiad, A. M, 3251; of the flood, 1595; and 753 years before the Christian æra. The history of this city must be sought for in works written expressly on the subject, of which there are many. *Modern Rome* is greatly inferior to *ancient Rome* in every respect. Its population, taken in 1709, amounted to 138,569 souls only; among whom were 40 *bishops*, 2686 *priests*, 3359 *monks*, 1814 *nuns*, 893 *courtezans*, between 8 and 9000 *Jews*, and 14 *Moors*. This city, which once tyrannized over the world by its arms, and over the whole Christian world by its popes, is now reduced to a very low state among the governments of Europe, by whom it is supported, for it has no power sufficient for its own defence." *Dr. Clarke's Commentary, Acts* xxviii. 14.

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power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. *Therefore shall her plagues come in one day, death, and mourning, and famine; and* SHE SHALL BE UTTERLY BURNED WITH FIRE*: for strong is the Lord God who judgeth her.** And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, *when they shall see the smoke of her burning*, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! *for in one hour is thy judgment come.* And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandize any more: the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood,† and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine,

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* "These expressions can imply no less than *a total destruction by fire.*" *Bp. Newton, in loc.*

† "The wood of the *thyia* v. *thuja articulata* of Linnaeus, an aromatic evergreen tree, resembling the cedar, and found in Libya. The wood was used in burning incense." *Prof. Robinson, in Calmet's Dictionary of the Bible., art. Thyine-wood.*

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and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.* And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! *For in one hour so great riches is come to nought.* And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, *when they saw the smoke of her burning*, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! *for in one hour is she made desolate.*† Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, *Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*‡ And the voice of harpers,

* "Not only 'slaves,' but 'the *souls* of men,' are mentioned as articles of commerce; which is, beyond comparison, the most infamous of all traffics that the demon of avarice ever devised; even almost infinitely more atrocious, than the infamous slave-trade. Yet alas, it is very far from uncommon. The sale of indulgences, dispensations, absolutions, masses, and bulls, has always enriched the Romish clergy and their dependents, to the deceiving and destroying of the souls of millions; and thus 'by feigned words, they made merchandise of them;' nor has the management of church-preferments, and many other things, been any better than trafficking in souls; and it would be highly gratifying to protestants, if we could say, that this merchandise has been peculiar to the Roman antichrist, and exclusively their guilt; and that none among us were 'partakers of their sins.'" *Scott's Notes, in loc.*

† "Probably, the destruction of Rome will be finished by some immediate judgment of God: and the nature of the soil in the vicinity, the frequent eruptions of subterraneous fires, and terrible earthquakes, which have often occurred, seem to point out the method: the combustibles are provided, and the train is already laid; there only wants the 'breath of the Almighty to kindle it.'" *Scott's Notes, in loc.*

‡ "As a stone was tied to a book, and cast into the Euphrates, by Seraiah, in token of literal Babylon's fall (*Jer.* li. 61–64); so 'a mighty

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and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee;. and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;* and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*" † *Rev.* xviii.

Mystical Babylon's destruction will be the occasion of great rejoicing among the servants of God, in Heaven and Earth, and they will feel loudly to praise him. "And after these things" (says John) "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders, and the four living creatures, fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give hon-

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angel' here cast a large millstone into the sea, *to represent the violence of mystical Babylon's fall, and to show that she would never rise again.*" *Scott's Notes, in loc.*

* "It seems as if this city was to be *swallowed up by an earthquake*, or *burnt up by fire from heaven.*"—*Clarke's Commentary, in loc.*

† "There is no city under the sun which has so clear a title to *Catholic blood-guiltiness* as *Rome*. The guilt of the blood shed under the heathen emperors, has not been removed under the popes, but hugely multiplied. Nor is Rome accountable only for that which hath been shed in the city, but for that shed in all the earth. For at Rome, under the pope, as well as under the heathen emperors, were the bloody orders and edicts given: and wherever the blood of holy men was shed, there were the grand rejoicings for it." *Wesley's Explanatory Notes, in loc.*

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our to him: for the marriage of the Lamb is come, and his wife hath made herself ready.* And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb.† And he saith unto me, These are the true sayings of God."‡ *Rev.* xix. 1–9.

Secondly. Under this same seventh vial will take place *the great decisive battle of Armageddon.* In the last part of the time of the sixth vial, the mighty gathering together to this great conflict will commence, in the manner stated by John. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false

* "The relation of God, and especially of the Messiah, to the church, is often in the Scriptures represented under the image of marriage. The idea is also said to be common in Arabic and Persian poetry. It is to be remembered also that Papal Rome has just been represented as a gay and meretricious woman, and there is a propriety, therefore, in representing the true church as a pure bride, the Lamb's wife, and the final triumph of that church as a joyous marriage. The meaning is, that the church was now to triumph and rejoice as if in permanent union with her glorious head and Lord. All the preparations had been made for a permanent and uninterrupted union with its Redeemer, and the church was henceforward to be recognized as his beautiful bride, and was no more to appear as a decorated harlot — as it had during the Papal supremacy. Between the church under the Papacy, and the church in its true form, there is all the difference which there is between an abandoned woman gayly decked with gold and jewels, and a pure virgin, chastely and modestly adorned, about to be led to be united in bonds of love to a virtuous husband." *Barnes's Notes, in loc.*

† "*The marriage-supper of the Lamb*" is an expression employed to represent the state of happiness which the church of the Lord Jesus will enjoy in fellowship with himself, either in the times of the millennium, or else afterward when, in all its completeness, it shall be publicly avowed and admitted into the everlasting enjoyments of Heaven.

‡ Thus "confirming all by a solemn declaration. The importance of what is here said; the desirableness of having it fixed in the mind amidst the trials of life and the scenes of persecution through which the church was to pass, makes this solemn declaration proper. The idea is, that in all times of persecution; in every dark hour of despondency; the church, as such, and every individual member of the church, should receive it as a solemn truth never to be doubted, that the religion of Christ would finally prevail, and that all persecution and sorrow here would be followed by joy and triumph in heaven." *Barnes's Notes, in loc.*

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prophet. For they are the spirits of devils, working miracles,* which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God almighty. Behold, I come as a thief.† Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue *Armageddon.*" The word Ἁρμαγεδδών *Armageddon*, means properly, '*the mountain of Megiddo.*' *Megiddo* was an ancient city of Palestine, situated on the west of the Jordan, belonging to the Manassites, although within the boundaries of Issachar (Judges i. 27. Josh. xvii. 11). "It has not been found easy to identify the place, but recent researches have made it probable that the vale or plain of Megiddo comprehended, if it was not wholly composed of, the prolongation of the plain of Esdra-elon towards Mount Carmel; that the city of Megiddo was situated there; and that the waters of Megiddo, mentioned in Judges v. 19, are identical with the stream Kishon in that part of its course. See Bibli. Repository, i. 602, 603. It is supposed that the modern town called *Lejjûn* occupies the site of the ancient Megiddo. Robinson's *Biblical Researches*, iii. 177–180. Megiddo was distinguished for being the place of the decisive conflict between Deborah and Sisera, and of the battle in which Josiah was slain by the Egyptian invaders, and hence it became emblematic of *any decisive battle-field*—just as Marathon, Leuctra, Arbela, or Waterloo, is. The word 'mountain' in the term Armageddon—'Mountain of Megiddo'—seems to have been used because Megiddo was in a mountainous region, though the battles were fought in a *valley* adjacent." (*Barnes's Notes in loc.*) At the place denoted by the term Armageddon, whether it be in Palestine of Asia or in Italy of Europe, when the time shall have arrived, then the grand struggle will come and rapidly hasten on to its issue, agreeably to the divine predictions. "And I saw heaven opened" (says John),

* "Or, 'signs:' like those anciently wrought by the Egyptian magicians." *Annotated Paragraph Bible*, note *in loc.*

† "See Matt. xxiv. 42–44. This appears to be the great time of trial referred to by our Lord, when the very elect will be in danger, and will need, more than at any other period, warning, admonition, and encouragement." *Ibid.*, note *in loc.*

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"and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself.* And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and *he treadeth the winepress of the fierceness and wrath of almighty God.*†

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* "*A name written, that no man knew.* This is a reference to what the rabbins call the *shem hammephorash*, or *tetragrammaton*, יהוה YHVH; or what we call *Jehovah*. This name the Jews never attempt to pronounce: when they meet with it in the Bible, they read אדני *Adonai* for it; but, to a man, they all declare that *no man can pronounce it;* and that the *true pronunciation* has *been lost*, at least since the Babylonish captivity; and that *God alone knows its true interpretation and pronunciation.* This, therefore, is *the name which no man knew but he himself.*" *Clarke's Commentary, in loc.*

† "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into *the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.*" *Rev.* xiv. 18–20. It is said here, "that *the blood came even unto the horse-bridles*, which is a strong hyperbolical way of speaking to express vast slaughter and effusion of blood; a way of speaking not unknown to the Jews, for the Jerusalem Talmud describing the woful slaughter, which the Roman emperor Adrian made of the Jews at the destruction of the city of Bitter, saith that *the horses waded in blood up to the nostrils.* The stage where this bloody tragedy is acted, is *without the city, by the space of a thousand and six hundred furlongs*, which, as Mr. Mede ingeniously observes, is the measure of *stato della chiesa*, or the *state of the Roman church*, or St. Peter's patrimony, which reaching from the walls of Rome unto the river Po and the marshes of Verona, contains the space of 200 Italian miles, which make exactly 1600 *furlongs.*" *Bp. Newton, in loc.* Vol. iii., pp. 255, 256.

"It is remarkable, that sixteen hundred furlongs, or two hundred miles, is exactly the length of the papal dominions in Italy; and probably these will be deluged with blood, in a most awful manner, which is represented by language tremendously hyperbolical." (*Scott's Notes, in loc.*) "The opinion also, that the land of Canaan will be the stage, on which the last grand conflict shall be decided, is highly probable (*Ezek.* xxxviii. 9–23. *Dan.* xi. 40–45): but whether that country, or the papal dominions, be meant, by the thousand and six hundred furlongs, to be

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And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. *And the beast was taken, and with him the false prophet that wrought miracles before him,*† with which he deceived them that had received the mark of the beast, and them that worshiped his image. THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE‡ BURNING WITH BRIMSTONE. *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*" *Rev.* xix. 11–21.

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drenched with blood, must be left undecided. The dimensions may suit either one or the other." *Scott's Notes, Rev.* xvi. 17–21.

* See *Ezek.* xxxix. 17–20. It will be in the great battle of Armageddon, probably, that the prophecy of Ezekiel concerning *Gog and Magog*, as contained in the 38th and 39th chapter, will have its fulfillment. "For the total ruin of the eastern antichrist, and of all the opposers of the gospel in Asia and elsewhere, seems to be intimately connected with the fall of the western antichrist." *Scott's Notes, Rev.* xix. 17, 18.

† "Though Rome 'the seat of the beast' was destroyed, yet 'the *beast*' himself is supposed still to subsist: for the spirit of antichrist will survive that antichristian city. Probably the adherents of the party will unite with other enemies of genuine Christianity, in different parts of the world: and 'the woman,' who was the emblem of Rome, which was to be destroyed, was not 'the beast,' but 'sat upon the beast.' 'The beast,' or the idolatrous persecuting power, whose chief seat had been at Rome, will form a confederacy with 'the kings of the earth,' that, with combined forces, they may fight against Christ and his servants: but, in the event, the antichristian tyranny, and the corrupt clergy, who deceived men by lying miracles to support it, will be seized on and dreadfully destroyed; by being 'cast alive into the lake of fire burning with brimstone:' and then all the remnant of their adherents will be cut off, according to the words of Christ; so that all opposition to his pure religion will then cease, till after the millennium." *Scott's Notes, in loc.*

‡ "A description of eternal torments; probably founded on the punishment of Sodom: see Gen. xix. 24–28; Psa. xi. 6, etc. *Annotated Paragraph Bible*, note *in loc.*

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Most important events you perceive, are to be expected to transpire under the pouring out of the seventh vial, under the sounding of the seventh trumpet, after the termination of the prophetic period of the 1260 years. And as this prophetic period is our only directory beforehand, as to when those events will probably happen, hence we see how necessary it must be, if we would know any thing accurately of the time of their occurrence, that this prophetic period be correctly understood. The prophet Daniel, in his last recorded vision, which he had by the side of the river Hiddekel (or Tigris), after receiving revelations of marvelous things, heard an angel ask, "*How long shall it be to the end of these wonders?*" to which the answer was, from a gloriously looking personage "clothed in linen, which was upon the waters of the river, when he lifted up his right hand and his left hand unto heaven, and sware by him that liveth for ever, *that it shall be for a time, times, and an half;* and when he shall have accomplished to scatter the power of the holy people [true Christians], all these things shall be finished." *Dan.* xii. 6, 7. The period here expressed is the same, and must undoubtedly be calculated from the same point of time, with that which has already been considered as recorded in *Daniel* vii. 25, *Rev.* xiii. 5, and elsewhere; as signifying three prophetic years and a half, or twelve hundred and sixty prophetic days, that is, 1260 years; as commencing at the time when the saints were delivered into the hand of the little horn.

"And" (the same glorious personage added) "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be *a thousand two hundred and ninety days.*" *Dan.* xii. 11. "The *setting up of the abomination of desolation* appears to be a general phrase, and comprehensive of various events. It is applied by the writer of the first book of Maccabees (i. 54,) to the profanation of the temple by Antiochus, and his setting up the image of Jupiter Olympius upon the altar of God. It is applied by our Saviour (Matt. xxiv. 15,) to the destruction of the city and temple by the Romans, under the conduct of Titus, in the reign of Vespasian. It may for the same reason be applied to the Roman emperor Adrian's building a temple to Jupiter Capitolinus, in the same place where the temple of God

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had stood; and to the misery of the Jews, and the desolation of Judea that followed. It may with equal justice be applied to *the Mohammedans invading and desolating Christendom, and converting the churches into mosques:* and *this latter event seemeth to have been particularly intended in this passage.*" (*Bp. Newton's Dissertations on the Prophecies*, Diss. xvii. Vol. ii., pp. 196, 197.) "*Mohammedanism* sprang up A. D. 612.* If we reckon *one thousand two hundred and ninety years* from that time, it will bring us down to A. D. 1902, when we might presume from this calculation, that the religion of the [Arabian] FALSE PROPHET will cease to prevail in the world." (*Dr. Clarke's Commentary, in loc.*)

"Blessed is he that waiteth, and cometh to the *thousand three hundred and five and thirty days.*" *Dan.* xii. 12. If these prophetic days, these 1335 years, are to be reckoned from the epoch when Mohammedanism arose, say A. D. 612, they bring us down to A. D. 1947—into times of the most important, awful, glorious realities, as expressed by the blessed apostle John: "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged,

* It is remarkable how contemporaneous *Mohammedanism* and the *supremacy of the pope* were in their beginning. The pope's supremacy is dated by some from *A. D.* 607, by others, 606: Mohammedanism also, if we fix on the year when Mohammed retired to his cave to forge his imposture, is dated *A. D.* 606; or if we fix on the year in which the forgery began to be preached and propagated, it is dated A. D. 608, or as some say, 609 or 612. "The doctrine of Mohammed" (says Dr. Scott) "was first forged at Mecca, and the supremacy of the pope was established by a grant from Phocas, in the very same year, A. D. 606: so that the little horn of the third beast, and that of the fourth beast [in other words Mohammedanism and popery], began their reign together, and will probably terminate them nearly at the same time." *Scott's Notes, Dan.* xi. 40–43. *See Bp. Newton's Dissertations on the Prophecies*, Diss. xvii. Vol. ii. pp. 194, 195. *Mosheim's* Ecclesiastical History, cent. vii. part. i. chap. ii. § 2.

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and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."* *Rev.* xi. 15–18.

* This brings us down to the time of the *millennium*, or χίλια ἔτη *thousand years* duration immediately before the last judgment, introduced by *the banishment of Satan into the bottomless pit*, and *the resurrection of the saints*, called *the first resurrection* (*Rev.* xx.); when *the mystery of God shall be finished.* "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, *that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*" *Rev.* x. 5–7.

THE END.

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